ÆRIOMASTIX,

OR, A

VINDICATION

OF THE

APOSTOLICAL

and Generally received Government of the Church Of Chriſt by Biſhops, againſt the Schiſmaticall *Aërians* of our time.

Wherein is evidently demonſtrated that Biſhops are JURE DIVINO.

1 *As they are Superintendents of the inferiour Clergy.*

2 *As without whom there can be no lawfull Ordination.*

3 *As through whom lawfull ſucceſſion is deduced.*

By { Scriptures. / Fathers. / Councells.

With Anſwers to the Principall Objections againſt *EPISCOPACY.*

Digeſted into an Exact Method,

By JOHN THEYRE *Gent.*

Thus ſaith the Lord God, wo unto the Prophets that follow their own ſpirit, and have ſeen nothing.

They have ſeen vanity, and lying divination, ſaying, The Lord ſaith; and the Lord hath not ſent them: and they have made others to hope, that they would confirme the Word, Ezek. 13. 3. and 6.

OXFORD,

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To the KINGS moſt excellent MAJESTIE, and our moſt rightfull and dread Soveraigne Lord

CHARLES,

By the grace of God of *England*, *Scotland*, *France*, and *Ireland* KING, Defender of the Faith, &c.

Moſt gracious Soveraigne,

IT is not any worth or deſert in my ſelf that emboldens mee to preſent this ſmall Treatiſe to Your Sacred MAJESTIE, or that I ſhould preſume to fly to your Majeſty for protection

thereof. It is the weightneſſe of the ſubject, which is none other then a Catholike, and Apoſtolike truth, now dangerouſly ſhaken, and in great hazard of extirpation, *Epiſcopacy*, founded by the bleſſed Apoſtles, or rather the Holy Ghoſt by their Miniſtery; yet furiouſly aſſaulted by whole multitudes, the greater part of whom being no better then *de fæce plebis* are as violent in purſuing it, as they are ignorant of the authority of it. For prevention of which diabolicall deſigne, the Truth calls for your Royall defence in theſe divided times, and unleſſe your Majeſty continue it in its ſtrength and vigor, it is in danger to be blaſted both in *Branch* and *Roote*. For *Sions* ſake therefore protect this truth that now lyeth bleeding at the feet of errour, and let the world know that your Majeſty is rightly ſtyled *Defender of the faith*. Let not the audacious impudence of multitudes diſhearten your Majeſtie in a cauſe ſo juſt, ſo cleare, ſo infallibly Apoſtolike and divine.

vine. *Cyprian* could ſay †, *Si nequiſſimorum timeatur audacia, & quod mali jure atque æquitate non poſſunt, temeritate atque deſperatione perficiant; actum eſt de Epiſcopatûs vigore, & de Eccleſiæ gubernandæ ſublimi ac divinâ poteſtate, nec Chriſtiani ultrà aut durare aut eſſe poſſumus, ſi ad hoc ventum eſt, ut perditorum minas atque inſidias pertimeſcamus.* Oh then let it never be ſaid, that your Majeſtie hath yeilded to ſubvert the Apoſtolicall government of the Church of *England*, through the inſolent importunity, or rather threats of that monſtrous beaſt [*Multitudo.*]

† *Lib.* 1. *Ep.* 3.

I know workes of this nature, are more proper for the Clergy, yet I have read that ſome truths have beene anciently vindicated by Lay-men, as at *Laranda* by *Eudelpius*, at *Iconium* by *Paulinus*, and at *Cynada* by *Theodorus*, and many others. I therefore out of a conſcionable zeale to the truth, and in an humble preſumption of your Majeſties conſtancy and undanted reſolution, ever to continue to be

† *Euſeb. hiſt. lib.* 6. *cap.* 15.

(as was alſo your bleſſed father of never dying memory) a nurſing father to the Church, doe adventure to tender theſe my ſlender endeavours to your Majeſties view: In all humility imploring your Majeſtie to call to remembrance that which holy *Eleutherius* the twelfth *Biſhop* of *Rome* is ſaid to have written to *Lucius* our firſt Chriſtian King; *Vicarius Dei eſtis in regno.* A true acknowledgement of a good Biſhop: who alſo further advertiſeth, *Gentes regni Britanniæ & populi veſtri ſunt, & quos diviſos debetis in unum ad concordiam & pacem, & ad fidem, & ad legem Chriſti, & ad ſanctam Eccleſiam congregare, revocare, fovere, manutenere, protegere, regere, et ab iniurioſis et malitioſis, et ab inimicis defendere.* Which ſage advice, that your Sacred Majeſtie may maturely reduce into act, the great God of peace ſhine with his accuſtomed beames upon your Majeſtie through the thickeneſſe of theſe foggy miſts, that when (by his gracious aſſiſtance to your Majeſtie) they

they ſhall be diſperſt, Your faithfull Subjects may againe rejoyce in the peace of our *Hieruſalem*, and in the glorious ſunſhine of your *Majeſties* moſt gratious *Protection*, and happy *Raigne* over us; which dayly is, and ſhall ever be the moſt earneſt prayer of

Your Majeſties moſt humble

and loyall Subject

IOHN THEYER.

THE PREFACE.

WHen with admiration I behold the common and unchriſtianlike contempt of Epiſcopall government, and how multitudes of the baſer ſort even in the ſtreets aſſume unto themſelves a vote, (which they moſt violently and rebelliouſly proſecute with loud out-cries and barbarous exclamations,) for the utter ruine of that ſacred and Apoſtolicall Inſtitution; I wonder the leſſe at that outrageous multitude, which once could not be appeaſed, but by yeelding to their helliſh deſire vented by the hideous cry of σταύρωσον τὸν[a]. *But I ſee what this impetuous monſter multitude can do, it could prevaile ſo farre as to crucify the Lord of life: therefore the leſſe marveile it dares aſſault his ordinances. And ſhall we deſpaire becauſe the times are perillous, becauſe*[b] men are lovers of themſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankefull, unholy, without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, TRAYTOURS, heady, high-minded, lovers of pleaſures more then lovers of God, Having a forme of Godlineſſe, but denying the power thereof[c]? *Nay, let us not be diſmayed for that*

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a Matt. 27. 23.

b 2. Tim. 3. 2. 3. 4. 5.

c 1. Iohn. 4. 1.

many falſe Prophets are gone out into the world; teaching things that are not convenient for filthy *lucres* ſake, *but rather comfort your ſelves in this, that ſeeing theſe dayes, we know the Scripture is fulfilled, and may therefore labour the more to eſcape the ſnares of theſe perillous and pernitious times, and ſo be able to ſtand faſt; that though* iniquity and the love of many waxeth cold, *yet we (calling to mind what our Saviour* [d] *hath foretold)* may continue to the end and ſo be ſaved. *That iniquity hath a long time abounded, is too too evident: And now (as if all former impieties had beene too little) the devill is come abroad ſeconded with the uſurped authority of giddy headed and clamorous multitudes, who under pretence of* Reformation, *do moſt impiouſly endeavour to overthrow the Apoſtolicall diſcipline and government ever retained in the Catholique Church; And inſtead thereof to introduce hereſies, ſchiſmes, Anarchy, and libertiniſme: of which perfidious dealing we may take up this complaint,* O hæreticæ inſtitutionis inefficax, & vana traditio, hortari ad eccleſiæ reformationem, & ſubtrahere eccleſiæ unitatem.

We are forewarned that the devill will then rage moſt furiouſly when he ſhall know his time to be ſhort [e]: *when did he rage more furiouſly then now? it ſeemes he will have all men know, he intends to improve his ſhort time; for he now is framing his maſter peece, ayming to do more at* one blow, *then he was able to accompliſh in many hundred yeares before. In the former ages of the Church, he could but introduce, now*

[d] Mat. 24. 12. & 13.

[e] Revel. 12. 12. It was of late prated in the pulpit at a Church in *London* to this effect, *one Blow more, and down go the Biſhops.*

and then an hereſy, which the pious and Zealous Biſhops by their providence, vigilance, and power, (did as they could) withſtand and ſuppreſſe; But of late yeares, yea within the age of a man he hath ſtirred up more obſtinate Sectaries, and broched more groſſe hereſies, then have diſquieted the peace of the Church of Chriſt for many ages heretofore, all which he hath atchieved, either by ſuch agents, by whom Epiſcopall authority is contemned, or in ſuch places, where that holy inſtitution is totally aboliſhed. The greateſt part of which hereſies, are taking deep root among us, and now the Church of England lyeth groaning under the burden of them, calling and crying to the Governours * of the Church, for ſuccour and releiſe. But ſuch are the cunning wiles of the old ſerpent; Now that there is moſt need of the ſevere diſcipline of Biſhops, to root out theſe tares, their hands are bound, and they reſtrained from executing their authority, whil'ſt the unbridled and licentious Rout, under Countenance and protection, cry out Away with them, No Biſhops, No Biſhops, they are Popiſh and Antichriſtian: much like unto the Edomites, who cryed againſt Hieruſalem [a]; Downe with it, Downe with it, even to the ground. A generation of people like unto thoſe of whom Irenæus complaines, who tooke upon them to be wiſer then the Elders of the Church, nay then the very Apoſtles themſelves [b]. Dicent ſe non ſolùm Presbyteris, ſed etiam Apoſtolis exiſtentes ſapientiores, ſinceram inveniſſe veritatem. But let ſuch conſider what Lucifer Calaritanus ſpake to that great protector

* Volens [Chriſtus] demonſtrare, futuros Antiſtites atque paſtores Eccleſiarum, ſic perſequi debere hæreticos, fecit flagellum ex funiculis, & ingreſſus in Templum omnes vendentes & ementes ex ſacro loco ejecit, ac proſtigavit Chriſt. Serm. de pſeudo prophetis ante med.

a Pſal 137. 7.

b Iren. lib 3. cap. 2.

tector † *of the* Arrians [c], Si ſapiens es, cur ad domum Dei miſiſti ſæpe militem armatum? ſi prudens es, & Dei te noſti ſervum, cur ejus populum armis es perſecutus atque perſequeris? cur poſtremò fidem Apoſtolicam atque Evangelicam, hæreticam dicis, & hæreticam, catholicam pronuncias? Tu te dicis ſapientem, ſed contrà nos cernimus nullum poſſe qui hæc faciat, eſſe ſapientem. Quis enim ſacrilegus poterit dici prudens, niſi ab imprudentioribus ſe?

† *Conſtantius.*
c *Lucif. Calar. lib. 2: pro S. Athanaſ. pag.* 100.

Now if ſacriledge, prophanaton of the houſes of God, and contempt of divine and Apoſtolicall truths be wiſdome, then theſe men are wiſe; but all good and godly-wiſe Chriſtians do underſtand that ſuch wiſedome proceedeth from that grand enemy, who ſubtilly projecteth, that it were in vaine for him to ſow ſo many tares, *ſchiſmes and hereſies, unleſſe he ſaw probability of rooting out that power and authority, by which they ſhould be ſuppreſſed. He is not ignorant that* Epiſcopacy *was erected by the bleſſed Apoſtles, as the cheifeſt meanes to prevent ſchiſme* *, *and preſerve order and unity, which being ſubverted, the Church muſt of neceſſity be expoſed to error and confuſion.*

e Mat. 13. 25.

* *Vt ſchiſmatũ ſemina tollerentur. Hierom. in Tit. 1.*

God be thanked, many more able pennes, have already undertaken this unhappy controverſy: without which (as it was ſaid at the preſence of the Meſſiah *riding into* Hieruſalem [a], the ſtones in the ſtreet would have immediatly cryed out, *if thoſe who then glorified God*, had held their peace, *ſo*) *it might now have been ſaid, that all Chriſtendom would*

a Luc. 19. 40.

have cryed out againſt our Nation, if this divine truth ſhould be ſuppreſſed ſine ſtrepitu.

In conſideration whereof, I thought it more ſafe to adde a mite towards the ſupport of this Apoſtolicall inſtitution, then in ſilence to bury a ſingle talent. And maugre all malignant *ill-wiſhers to Chriſtian peace and Order, I ſhall ever approve my ſelfe a faithfull lover of Godly unity and concord, and an obedient ſonne of the Catholique Church.*

ERRATA.

Pag. 72. lin. 1. dele *Et in expoſ. 1. Tim. 3.*
Pag. 75. in margin. l. ult. read. A. D. 749.
Pag. 118. l. 6. for *vindiare*, r *vindicare.*
Pag. 135. l. 11. may be added [to be baptiſed]
For *Euſebius pamphilus* in ſundry places, may be more truly read *Euſebius pamphili.*

THE PARTICVLAR CONTENTS of the ſeverall Chapters of this Treatiſe.

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CAP. I.

Cap. I.

That there was a Superiority in the Clergy in the first and best times.

Ur blessed Lord and Saviour Jesus Christ having first made choice of twelve Apostles, he afterward appointed seventy other Disciples. Now these seventy were not equall to the twelve, neither had they so great priviledges, or power, as the twelve had: for *to the twelve he gave power against uncleane spirits, to cast them out, to heale all manner of sickenesse and disease* [a], *to raise the dead.* To them is given the power of the keyes. [b] *Verely I say unto you whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.* To them it is said *Ye are the light of the world* [c]. and *Ye shall sit upon the twelve thrones judging the twelve tribes of Israell* [d]. *And Iesus going up to Hierusalem, tooke the twelve Disciples apart in the way,* where he foretold them his Passion, and other Mysteries [e]. He foretold them *the destruction of the Temple, and the signes of his coming to Iudgment* [f]. He *washed their feete* [g]. He *made them partakers of his last supper* [h]. He *appeared to them after*

a Matt. 10. 1. & 8.
b Matt. 18. 18.
c Matt. 5. 14.
d Matt. 19. 28.
e Matt. 20. 17. &c.
f Matt. 24.
g Joh. 13. 5.
h Matt. 26.

ter his reſurrection i. *He was ſeene of them forty daies, and ſpake unto them the things pertaining to the kingdome of God* k. But to the ſeventy he gave no ſuch power or priviledge, they had no ſuch large authority: yet they were ſent *two and two before his face into every City, and place, whither he himſelfe would come* a. and they had power *to heale the ſicke*, and were commanded to preach that *the Kingdome of God was at hand* b. But we read not that the power of the * *keyes*, and other Priviledges were granted to them, whence it is apparent, that they came farre ſhort of the preheminences the twelve had. Here then is an expreſſe inequality and difference even in our Saviours time.

Immediatly after the Aſcenſion, the Holy Ghoſt being come, and the number of beleivers increaſed, the Apoſtles ordained *Deacons* c. Which *Deacons* did not only take *charge of the widowes*, but *preached the word* alſo d, and *baptized* e. They had alſo the gift of working *miracles*, and power *to caſt out devills* f. Yet theſe which g *Philip* baptized, received not the Holy Ghoſt, till ſome of the Apoſtles had *laid their hands on them* h. And the Apoſtles *hands being laid on them, they received the Holy Ghoſt* i. (an Act much reſembled by our Confirmation after Baptiſme, if new trifles had not outed ancient, and Apoſtolicall truths.) So here is a ſuperiority not onely in place (for none will deny that to the Apoſtles) but in office alſo, namely *Impoſition of hands*; A prerogative proper only to the Apoſtles, and their Succeſſors, and

i Marc. 16. 14. Joh. 21 1.

k Act. 1. 3.

a Luc 10. 1.

b Ibid. v. 9.

* *per Petrum dedit Epiſcopis claves bonorum Cœleſtium. Greg. Nyſſen. adverſus eos qui ægrè ferunt reprehenſionem. pag 609.*

c Act. 6 6.

d Act. 8. 5.

e Ibid. v. 12.

f Ibid. 6, & 7.

g *Nam* Philippus *unus ex ſeptem, quum eſſet Diaconus, poteſtatem non habebat, ut ad manuum ſuarum impoſitionem daret Spiritum Sanctum.* Enar. Vetuſtiſſ. collect. per Oecumen. in loc.

h Act. 8. 14, 15, 16.

i Ibid. v. 17.

and to none other without ordination by the Apoſtles or their Succeſſors, or elſe an extraordinary calling immediatly from God. See *Act.* 8.17. 18. *Act.* 19.6.

When the word of God grew and multiplied [a], not long after [b] *Elders were ordained*: A degree ſuperiour to Deacons, but inferiour to the Apoſtles, who had the overſight of thoſe Elders: for they governed and ruled the *Churches* [c] under the *Apoſtles*. and were commonly in place next unto them [d]. *they were received of the Church, and of the Apoſtles and Elders* [e]. *the Apoſtles and Elders came together* [f]. *the Apoſtles and Elders and Brethren ſend greeting &c* [g]. And the Apoſtle ſaith that God hath *ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers &c* [h]. Here is an expreſſe imparity, the Apoſtles being ſuperiour to all others [i]. And not to omitt the ſeven Angels *of the ſeven Churches, Revel.* 2. It cannot be denied but that theſe Angels were the *Præpoſiti* of thoſe Churches; for ſo much appeareth out of the genuine ſenſe of the text, and *Beza* [k] himſelfe doth acknowledge the ſame. Now if they were not Biſhops, but Presbyters only (as ſome would have it) ſurely thoſe great Cities were meanly accommodated with but one Preſbyter in each City; for further the text doth not beare. But it is an evident truth, that anciently there were many Elders or Preſbyters in one City, and but one Biſhop. Theſe Angells then cannot in any rationall conſtruction be interpreted to be other then

a Act. 12. 24.
b Act. 14. 23. ſuch as are now called Presbyters or Prieſts.
c 2 Cor 11. 28. Saint *Paul* had the charge of all the Churches, which *Haymo in loc.* expoundeth of all Churches to whom hee preached.
d Act. 20. 17. 25, 26, 27, &c.
e Act. 15.4.
f Ibid. v. 6.
g Ibid. v. 23.
h 1 Cor. 12.28. *Officiorum ſunt diſcrimina. Apoſtoli ſumm. ſunt, deinde Epiſcopi, deinde Paſtores, deinde Doctores & Diaconi.* Luther in Evang. profeſto S. Jacobi.
k Beza in Apoc. 2. 1.

the particular Biſhops of thoſe Churches reſpectively, and ſuch as had the rule and overſight of Presbyters and Deacons, ſeeing that Epiſcopall government, or Epiſcopacy in that very ſenſe was before that time inſtituted and erected in all Chriſtian Churches, as hereafter ſhall appeare.

CAP. II.

That there was an inequality of the Clergy, and that Biſhops were Iudges, Rulers, or Superintendents of Presbyters and the inferiour Clergy in the Apoſtles dayes.

THe Apoſtles having inſtituted the two former Orders of Presbyters and Deacons it was not long till there was cauſe to place ſuperintendents over thoſe Elders and Deacons, for the regulating and well demeaning of them in their ſeverall places and functions, and to exerciſe Epiſcopall authority over them; of which ranke or order were *Timothy* and *Titus*. For Saint *Paul* giveth *Timothy* [a] particular inſtructions touching *Deacons*. And he giveth ſome directions touching *Elders* or *Presbyters*. [b] *Againſt an Elder receive not an accuſation, but before two or three witneſſes; them that ſinne rebuke before all, that others alſo may feare; I charge thee before God and the elect Angels, that thou obſerve theſe things without preferring one before another,* (or as it is in the Originall [a] *ſine præjudicio*, or as *Eraſmus* hath it, *ſine præcipitatione judicii*) *doing*

[a] 1 Tim. 3. 8.

[b] 1 Tim. 5. 17, 18, 19, 20, 21.

[a] Προκρίμα τος, which *Tindall* doth tranſlate, *Haſty judgement*.

ing nothing by partiality. But if an accuſation be atteſted (though againſt a *Presbyter*) by two or more Witneſſes, then it muſt be received. And what then? thoſe *that ſinne*, [b] *rebuke before all, that others may feare*. And what more? *obſerve theſe things without preferring one before another*, (or without [c] *prejudice*) *doing nothing by partiality*. Muſt *Timothy* receive accuſations againſt *Elders* or *Preſbyters*? muſt he rebuke them, and that publikely to the example of others? muſt he obſerve theſe things without prejudice or raſh judgement? muſt he be impartiall? and yet ſhall he be neither Judge, nor Superiour? Certainely *cujus eſt accuſationem accipere, ejus eſt judicare*: and none can rebuke to the [d] terrour of others, but one that hath ſome office of Judicature over delinquents: and none can proceed without prejudice or impartially but a Judge, or at leaſt one that hath the Checke or command of others. Now all this *Timothy* had, as appeareth by the expreſſe word of God: *Timothy* therefore by authority of the ſame word was a Judge, Ruler, or Superintendent over *Presbyters*, & conſequently ſuperiour to thē. where alſo it may be obſerved that *Timothy*, & not any of the *Laytie* were authorized to reprove the *Clergy*.

For this cauſe left I thee in Crete that thou ſhouldeſt ſet in order (or as it is in the originall, [a] *correct*, † or *amend*) *the things that are wanting* [b] *&c.* Could *Titus* correct, amend, or ſet things in order, unleſſe he had power to command thoſe among whom he was to exerciſe this authority? and can any man

[b] *Ideò coram omnibus argue, ut hoc viſo, timorem habeant peccandi cæteri ſacerdotes, ſcientes ſimilipœna ſe plectendos ſi peccaverint. Bruno. in loc.*

c According to an ancient Engliſh Copy M. S.

[d] Oportet ut aliis terrori ſit *Epiſcopus. Theophil. in loc.*

[a] Ἐπιδιορθώσῃ. † pergas corrigere. Ita convertit ex Chryſoſtomo Eraſmus, propter additam præpoſitionem ἐπὶ, quæ indicat Titum in eo opere perficiendo Paulo ſucceſſiſſe. Beza in loc.

[b] Tit. 1. 5.

man command, but one that is ſuperiour to others? undoubtedly it is in vaine for any man to undertake to correct or ſet any thing in order among his equalls; for *par in parem non habet imperium*. And it is well knowne that power to receive accuſations, to convent, to rebuke, to correct &c. is onely incident to Judges, Rulers, Overſeers, and ſuch as have dominion over others, and doth create authority and ſuperiority where none was before, whence it may alſo be collected that *Titus* was an Archbiſhop, he having the rule of the whole Iland of *Crete*, and not of one particular City onely, for he was to ſet in order things that were wanting, and ordaine Elders † in every City.

† By Elders here are meant ſuch as we now call Biſhops, infra cap. 10. ob. 1.

Timothy was requeſted to abide at *Epheſus*, and to what end? *to charge ſome that they ſhould teach none other doctrine* [c] *&c.* in the 18. ver. he hath that *charge* committed to him: as alſo ſundry rules and directions are given him for the due ordering of the *Church* in divers particulars. [d] He is informed how a *Biſhop* ſhould be qualified [e]; and *Deacons* [f] alſo. He is directed to *prove the Deacons* [g], before they are admitted to that office; by theſe things *Timothy might know how to behave himſelfe in the Church* [h]. And he is required *to commit to faithfull men, who ſhould be able to teach others, the things that he had heard of Saint Paul* [i]. Now theſe ſeverall charges, and particular directions to *Timothy* touching the well ordering of the Church, election, demeanour, and qualificati-

c 1. Tim. 1. 3.

d 1. Tim. 2.

e 1 Tim. 3. 1, 2, &c.

f Ibid. v. 8. 12.

g Ibid. v. 10.

h Ibid. v. 15.

i 2 Tim. 2. 2.

on

on of Churchmen, and the delivering over of Saint *Pauls* doctrine unto others, and ſuch as muſt be able to teach, had bin to little purpoſe, if *Timothy* of whom this was required, had not bin the chiefe Ruler, Superintendent, or Biſhop, and thereby capable to undertake, and able to accompliſh whatſoever the Apoſtle enjoyned him. But here is an undeniable ſubordinate power, and imparity: Saint *Paul* in nature of a Patriarch commandeth *Timothy* and *Titus*; who muſt likewiſe governe, rule, and inſtruct *Biſhops*, *Presbyters*, and *Deacons*, as inferiour to them. Now it being ſo viſiblie evident by the written word of God, that the office of a Biſhop, namely, to receive accuſations, rebuke, put in order, correct, ordeine *Presbyters* and *Deacons*, and to ſee that they preach none other (or falſe doctrine) is infallibly *jure divino*, and was erected, and eſtabliſhed by the Apoſtles; it moſt neceſſarily followeth, that Epiſcopacy, or the Epiſcopall government of our Biſhops over the reſt of the Clergy as ſuperiour to them, is no otherwiſe than *jure divino*: for where we find the office or function of a Biſhop, there we find Epiſcopacy. And ſuch of our zealous guides as through blindnes or wilfullnes, cannot by theſe ſeverall texts of Scripture plainely diſcerne that a Biſhop is ſuperiour to, and ought to have the overſight and controll of the inferiour Clergy, but will notwithſtanding oppugne Epiſcopall government as Popiſh and Antichriſtian, may fitly be com-

pared to ſuch as Saint *Paul* complaines of; who *deſire to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirme* [a]. or unto ſuch of whom our Saviour ſpeaketh, *by hearing ye ſhall heare and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive* [b]. But as (for prevention of ſchiſme, and preſervation of unity, ruling, well ordering, and governing of the Church and Church-men) there was a ſuperiority in the Clergy, ſome having authority over others and thoſe Biſhops by their office and function, and that in the Apoſtles dayes: ſo theſe Biſhops, and their authority alſo continued in the whole Church univerſally, without interruption both in the Primitive times and in after ages thereof; as by the teſtimonies of Apoſtolicall men, and the moſt ancient and approved Fathers and Writers ſhall moſt evidently and undeniably appeare.

[a] 1 Tim. 1. 7.

[b] Mat. 13. 14.

CAP. III.

Cap. III.

That Biſhops were Judges, Rulers, or Superintendents over Presbyters and others, and ſuperiour to them, proved by Apoſtolicall men, and Fathers of the Primitive times, and that the three Orders of Biſhop, Presbyter, and Deacon continued alwaies in the Church

IT will not be denied, that at the firſt Ordination of *Presbyters* theſe two appellations of *Biſhop* and *Presbyter* were indifferently taken one for the other, and were appropriate to one and the ſame perſon; Saint *Hierome in Tit. Cap.* 1. affirmeth ſo much: where hee ſaith that before ſuch time as the devill had raiſed contention in the Church, *Idem fuit Presbyter qui Epiſcopus: The ſame man was called both Presbyter and Biſhop.* And *Eccleſiæ communi conſilio Presbyterorum gubernabantur: The Churches were govern'd by the Common Councell of Presbyters.* Upon which and other like teſtimonies of ſome of the Ancient, the ignorant and unſtable of our times (not having regard to the circumſtance of time) doe (as he that built his houſe upon the ſand) ground their deceitfull arguments againſt that moſt ſacred and divine order of Epiſcopacy, moſt impudently, ignorantly, and heretical-

ly branding it as merely Popish and Antichristian.

And because Saint *Hierome* by reason of the former testimonies is said to oppugne Episcopacy, and some sticklers in this quarrell pray aid and protection of him, I will begin with Saint *Hierome*, and let himselfe tell us if he be the same man as these dreamers would perswade us; His words are these, *Antequam diaboli instinctu studia in religione fierent, & diceretur in populis, ego sum Pauli, ego Apollo, ego autem Cephæ communi Presbyterorum consilio ecclesiæ gubernabantur: postquam verò unusquisque eos quos baptizaverat, suos putabat esse, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ad quem omnis ecclesiæ cura pertineret, & schismatum semina tollerentur* [a]. *Before the time that by the devils instinct factions arose in religion, and that the people said I am of Paul, I of Apollo, and I of Cephas, all thinges were managed by the common Councell of Presbyters: But after such time that every man reputed those whom he had baptized, to be his owne, and not Christs, it was decreed through the whole world, that one chosen out of the Presbyters should be set over all the rest; unto whom the whole charge of the Church should belong, and that thereby the seeds of Schismes might be taken away.* Againe *fuerunt, O ecclesia, Apostoli patres tui, quia ipsi te genuerunt; Nunc autem quia illi recesserunt a mundo, habes pro his Episcopos filios qui a te creati sunt: sunt enim & hi patres tui quia ab ipsis regeris* [b]. *The Apostles, O Church, were thy*

[a] Hier. in Tit. 1.

[b] Idem in. Psal. 45. v 16.

thy Fathers, because they begat thee; but now sithence their departure out of the world, thou hast instead of them Bishops as sonnes begotten of thee these are now thy Fathers because thou art govern'd by them. Now it is cleare, that Saint *Hierome* was not of the opinion as our Novelists do slanderously report him; and if we observe the force of his words, these particulars will be warranted by the authority of this ancient and learned Father.

I. The time when this order was first instituted, and that was when one said, *I am of Paul &c.* and this every one knoweth was before Saint *Paul* wrote his first Epistle to the *Corinthians*, and therefore of necessity in the Apostles dayes.

II. Where and by whom: It was decreed throughout the world (*viz*) the Christian world) and this could not be but by the Apostles and the whole Church, and consequently by the direction of the Holy Ghost *who guided them into all truth*[a].

[a] Joh. 16. 13.

III. To what end. And that was that they might take all the care of the Church for prevention of schisme.

IIII. From whence this *Præpositus* must be taken: And that was from among the *Presbyters*.

This out of Saint *Hierome* touching the originall of Episcopall government; more of him shall be produced in its proper place: In the interim let us see what others more ancient then Saint *Hierome* have written touching this government

vernment, and the firſt inſtitution thereof.

Clement an Apoſtolicall man (even the ſame *Clement* mentioned by Saint *Paul*[a]) in his firſt Epiſtle to the *Corinthians pag.* 57. maketh knowne that the Apoſtles foreſaw that contention would ariſe touching Epiſcopacy, for which very cauſe they in their life time eſtabliſhed the Order of *Biſhops*, and left a ſetrlement of officers and miniſters in the Church to ſucceed them after their deathes in their charge and function: He thus ſaith, *Et Apoſtoli noſtri per Dominum noſtrum Jeſum Chriſtum cognoverunt, contentionem de nomine Epiſcopatûs oboriturâm: atq; ob hanc cauſam perfectâ præſcientiâ præditi, conſtituerunt prædictos, ac deſcriptas deinceps miniſtrorum officiorûmque vices reliquerunt, ut in defunctorum locum alij viri probati ſuccedere, et illorum * munia exequi poſſent,* And a little after addeth, that it is no ſmall offence to reject ſuch who doe holily and unreproveably undergo the office of a Biſhop. *Non enim leviter peccabimus, ſi eos repudiaverimus, qui ſanctè & ſine reprehenſione Epiſcopatûs munera offerunt.* And if any man ſhould thinke that by *Biſhops* here, none but *Elders* or *Presbyters* are intended, as at if that time there was no difference betweene a *Biſhop* and *Presbyter*, heare what hee further ſaith: *Beati ſunt Presbyteri, qui viam ſunt emenſi, & diem obierunt, quique perfectam, & fructuoſam diſſolutionem conſequuti ſunt, &c. pag.* 58. *Bleſſed are the Presbyters, who ſo lived and died, that they obtained a comfortable*

[a] *Phil.* 4 3. *Euſeb. Eccleſ. Hiſt. Lib* 3. *Cap.* 15, 16. *Et Lib.* 5. *cap.* 6.

* *Miniſterium.*

fortable and ioyfull diſſolution. Here we may alſo ſee, that Epiſcopacy was erected by the bleſſed Apoſtles; therefore if Saint *Hieromes* evidence be not ſufficient to give ſatisfaction, this witneſſe is without all manner of exception, this worke being out of the reach of an *Index expurgatorius*, and can in no wiſe be ſuppoſed ſpurious or ſuppoſititious, but was in ſo great eſtimation in the Primitive times, as that in the dayes of *Euſebius* it was publikely read[a] in moſt Churches. The ſame *Clement in Epiſt. ad Iacobum fratrem Domini*[b] ſetteth forth the three Orders of *Biſhop*, *Presbyter*, and *Deacon*, of which the *Biſhop* is chiefe in theſe words; *Similis eſt omnis eccleſiæ ſtatus, navi magnæ, quæ per undoſum pelagus, de diverſis locis et regionibus viros portat, ad unam potentis regis urbem properare cupientes; ſit ergô navis hujus portus Dominus ipſe omnipotens Deus, gubernator vero ſit Chriſtus; Tum deinde proreti, officium Epiſcopus impleat, Presbyteri nautarum, Diaconi diſpenſatorum teneant locum. The ſtate of every Church is like unto a great ſhip, which through a vaſt and ſtormy ſea, and from divers places and Countries tranſport's ſuch as deſire ſpeedily to arrive at the City of ſome potent King: let therefore the Lord himſelfe God Almighty, be the haven of this ſhip, & Chriſt the Pilot; let the Biſhop be inſtead of a net; let the Presbyters ſupply the roome or office of Mariners, and the Deacons of Diſpenſators.* Of the authority of this Epiſtle there is ſome queſtion, yet *Alſted*[c] a learned Proteſtant *Divine* doth acknowledge it.

[a] *Euſeb. Eccleſ. Hiſt. Lib 3. cap. 16.*

[b] *Vltramed.*

[c] *Alſted. Chron. Symbolorum.*

And

And this very saying of *Clement* is cited by *Anacletus in Epist. omnibus ecclesiis* [a]. where he saith *Ait Clemens beatus antecessor noster, similis est ecclesiæ status &c.* reciting the very same words as before. And if it be said, that both these Epistles, as well that of *Anacletus*, as that of *Clement*, are supposititious, yet the Learned cannot deny them to be very ancient, and within the compasse of the Primitive times.

Ignatius that blessed Saint and Martyr and Apostolicall man, who was Saint *Iohns* Disciple and the second *Bishop* of *Antioch* next after Saint *Peter*, is full of pregnant testimonies, and first in *Epist. ad Trallianos* [b]. he presseth it as a matter of necessity that nothing be attempted without the *Bishop*. *Necesse est quicquid facitis, ut sine Episcopo nihil tentetis*; And then descendeth to the two inferiour Orders of *Presbyters* and *Deacons*, *Sed et Presbyteris subiecti estote ut Christi Apostolis, qui spes vestra est, hoc autem pacto viventes, in ipso inveniemur: Oportet et Diaconis mysteriorum Christi ministris per omnia placere &c. Be ye subiect to the Presbyters also, as to the Apostles of Christ, who is your hope; for if we so live, we shall be found to be in him: It behoves you likewise to please the Deacons in all things as the ministers of the mysteries of Christ.* And that we may understand the necessity of this obedience, he giveth this firme and solid reason, that without these, there is no true Church: *Sine his ecclesia electa non est, nulla sine his sanctorum congregatio, nulla sanctorum collectio*. And in the same Epistle

[a] Pope initium

[b] Pope initium

Epiſtle [a] he expreſſely affirmeth ſuch to be out of the Church, and to bè worſe then Infidells, who dare attempt any thing without the *Biſhop*, *Presbyter*, and *Deacon*: *Qui vero foris eſt, hic eſt qui ſine Epiſcopo, Sacerdote, et Diacono quippiam agit, et ejuſmodi inquinatam habet conſcientiam, et infideli deterior eſt. Quid enim aliud eſt Epiſcopus, quàm is qui omni principatu et poteſtate ſuperior eſt?* And againe, *Qui his non obedit, ſine Deo prorſus, et impurus eſt, et Chriſtum contemnit, et conſtitutionem ejus imminuit. Whoſoever obeyes not them, is altogether without God and impure, and both deſpiſeth Chriſt, and violates his conſtitution.* And neare the end of the ſame Epiſtle he requireth every one, eſpecially *Presbyters*, to ſupport the *Biſhop* in honour of God the Father, and in honour of Jeſus Chriſt and his Apoſtles. *Decet ſingulos veſtrûm, et præcipuè Presbyteros refocillare Epiſcopum, in honorem Dei patris, et in honorem Jeſu Chriſti et Apoſtolorum.* Alſo, *in Epiſt. ad Magneſian.* [b] he admoniſheth that for the preſervation of unity they yeild ſubjection to the *Biſhop*, even as Chriſt was obedient to his Father. *Subjecti eſte Epiſcopo, ut Chriſtus patri, ut inter vos divina quædam ſit unio.* And doe not we ſee and underſtand what devilliſh diſcord and contention hath ſprung up and taken roote in the Church, and how this divine unity is utterly decayed, ſince the time that every licentious pen and tongue hath been permitted to vent and ſpread abroad

a *Ante medium.*

b *Prope finem.*

ſo many irreligious and groſſe abſurdities againſt Epiſcopall government? tearming it no better then Popiſh and Antichriſtian? We may hereby diſcerne what good fruit corrupt trees do bring forth, ſuch as worſhip their owne more then vaine imaginations, preferring them before any authority whatſoever: ſuch zealots ſhould doe well to diſtruſt their owne fancies, and hearken unto this bleſſed Martyr, who giveth them a further leſſon *in Epiſt. ad Philadelphenſes* [a]. *Principes obediant Cæſari, milites principibus, Diaconi, et reliquus Clerus, una cùm populo univerſo, militibus, principibus & Cæſare, ipſi Epiſcopo pareant, Epiſcopus Chriſto, ut Chriſtus patri obedivit, & hac ratione per omnia conſervabitur unitas. Let the Princes obey Cæſar, the ſouldiers obey the Princes, let the Deacons and the reſt of the Clergy, together with all the people, ſouldiers, Princes, and Cæſar be ruled by the Biſhop; let the Biſhop obey Chriſt, as Chriſt obeyed the Father, and by this meanes perfect unity ſhall be preſerved.* And in the ſame Epiſtle [b] he ſheweth the grand miſcheife of diſcord, and the ſweete benefit of unity, where he ſaith, *Ubi animorum diſcordia eſt, & ira, & odium, ibi Deus non habitat: omnibus igitur pœnitentibus remittit Deus, ſi concurrant ad unitatem Chriſti, et Epiſcopi concilium. Where there is diſcord of mindes, anger, and hatred, God dwelleth not: But he forgives all that repent, if they adhere to the unity of Chriſt, and apply to the Councell of the Biſhop.* Againe *ſine Epiſcopo nihil facite, carnem veſtram, ut Dei templum, cuſtodite, unitatem*

[a] *Ante medium.*

[b] *Vltra medium.*

nitatem amate, diſſidia fugite, imitatores eſte Pauli et aliorum Apoſtolorum, ſicut et ipſi fuêre Chriſti. Doe nothing without the Biſhop, keepe your bodies as the Temples of God, love unity, ſhun contention, be ye followers of Paul, and the other Apoſtles, as they were of Chriſt. And againe *Non meus eſt ſermo, ſed Dei: Epiſcopo attendite, & Presbyteris, & Diaconis. It is God's word and not mine, give attention to your Biſhop, Presbyters, and Deacons.* And a little further in the ſame Epiſtle he maketh an expreſſe inequality betweene *Biſhops* and *Presbyters*. *Boni ſunt Sacerdotes, ſermoniſque miniſtri; præſtantior eſt Pontifex, cui ſancta ſanctorum & ſecreta Dei credita ſunt. The Preiſts and Miniſters of the word are good, but the Biſhop is ſurmounting, to whom the Holy of Holies, and the ſecrets of God are entruſted.* In *Epiſt. ad Smyrnenſes* [b], he calleth the *Biſhop Principem ſacerdotum. The Prince of Preiſts.* where alſo he giveth a more full and perſpicuous teſtimony of the imparity of the *Clergy*, whereof the *Biſhop* is cheife: *Laici Diaconis ſubijciantur, Diaconi Presbyteris, Presbyteri Epiſcopo, Epiſcopus Chriſto, ut ipſe patri. Let the Laickes be ſubject to the Deacons, the Deacons to the Presbyters, the Presbyters to the Biſhop, the Biſhop to Chriſt, as Chriſt unto his Father.* In his Epiſtle *ad Polycarpum* [c], hee prayeth that his lot may fall among thoſe which obey the *Biſhop, Presbyters*, and *Deacons*. *Meam animam libens commutavero cum animabus eorum qui Epiſcopo parent, Presbyteris, & Diaconis, faxit Deus ut cum illis mihi portio contingat a*

b *Vltra medium.*

c *Vltra medium.*

Deo. In his Epiſtle *ad Epheſianos* [a]. He calleth upon them to be of one mind, and of one opinion, and that they be ſubject unto the *Biſhop* and *Presbyters*, . *Ut ſubjecti Epiſcopo, & Presbyteris per omnia ſitis ſanctificati*. *That being ſubject unto the Biſhop and Presbyters, ye may be throughly ſanctified* Et poſt pauca. *Subjecti eſte Epiſcopo, & Presbyteris, & Diaconis: Qui enim his obedit, obedit Chriſto, qui hos conſtituit: Qui verò his reluctatur, reluctatur Chriſto Ieſu: Qui autem non obedit filio, non videbit vitam, ſed ira Dei manet ſuper eum. Be ye ſubject unto the Biſhop, Presbyters, and Deacons: for whoſoever obeyeth them, doth obey Chriſt who ordeined them: But he that ſtriveth with them, ſtrugleth with Chriſt Jeſus, and he that obeyeth not the ſonne ſhall not ſee life, but the wrath of God abideth on him.* Let the Maligners of Epiſcopall authority obſerve this, and beware how they ſpurne againſt Chriſt and his ſacred ordinances.

Polycarpus, who (as *Irenæus* [b] doth teſtify) was ordained *Biſhop* of *Smyrna* by the Apoſtles, writing to the *Philippians* beginneth his Epiſtle in this manner: *Polycarpus, et qui cum eo ſunt Presbyteri, eccleſiæ Dei, quæ eſt Philippenſis &c. Polycarpus and the Presbyters with him, to the Church of God, which is at Philippi &c.* by which it is manifeſt, that there were many *Presbyters* in *Smyrna*, and but one *Biſhop*, who then was *Polycarpus* himſelfe. This Epiſtle is atteſted by *Euſebius* [c] to be the proper and genuine Epiſtle of *Polycarpus*: where many things are *verbatim* cited out of it, and

[a] *Prope initium.*

[b] Iren. lib. 3 Cap. 3.

[c] Euſeb. Eccl. Hiſt. lib. 3. c. 36.

and therefore can in no wiſe be accounted ſpurious.

Dionyſius Areopagita [a] ſetteth forth the three diſtinct Orders of *Biſhops*, *Preſbyters* and *Deacons* under the titles of *Pontifex*, *Sacerdos*, and *Miniſter*, and ſo doth S. *Maximus* in his *Scholia* expound them: The *Biſhop* he affirmeth to be the cheife, and *Presbyters* ſubject unto him; there he treateth of their offices and ordination; as touching their offices he ſaith; [b] *Eſt igitur Pontificatus, ordo qui perficiente vi præditus, munera hierarchiæ, quæ perficiunt, ſecretus a cæteris, ac cum delectu exequitur; ſacrorumque diſciplinam interpretando tradit, ſanctumque & conſentaneum eorum ſtatum, atque vim docet. Sacerdotum autem ordo, qui ad lucem deducit, ſpectatum divina myſteria introducit eos qui initiantur, ſubjectus Pontificum ordini; & cum eo propria, ſuaque munera exequitur: atque in ijs quidem quæ facit, divina opera ſanctiſſimis ſignis & ſacramentis oſtendit, ſpectatoreſque eos qui accedunt, efficit, & in ſanctorum myſteriorum ſocietatem communionemque admittit; ſed ad Pontificem remittit eos, qui diſciplinæ myſteriorum, quæ aſpexerunt cupiditate ducuntur. Miniſtrorum verò ordo eſt qui expiat, & diſſimilia diſcernit, antequàm ad Sacerdotum ſacra veniant: expiat eos, qui adeunt, puros à contrariis efficit, dignóſque ſacrorum myſteriorum ſpectaculo & communione. Episcopacy therefore is an order which being endowed with power of* perfection, *doth apart from the reſt execute ſuch duties of the Hierarchie, as do* perfect; *It declares*

a Lib. de Eccl. Hierarchia. c. 5. de ſacris ordin.

b Vbi ſupra.

clares and preſcribes the diſcipline of Religious actions, and teacheth the holy and meete condition, and efficacy of them. But the order of Preiſts, which directeth unto Light, *and introduceth ſuch as are initiated to behold divine myſteries, is ſubject unto the order of the Biſhops, and therewith exerciſeth it's own and proper functions: and in thoſe duties which it performes, declareth divine workes by moſt ſacred ſignes and ſacraments, and makes ſuch as approach ſpectators of them, and admits them to the ſociety and communion of the holy myſteries; but remits unto the Biſhop ſuch as are deſireous of the diſcipline of the myſteries they beheld. But the order of the Deacons is that which* expiates, *and ſevereth or diſtinguiſheth ſuch as are unfit, before they are admitted unto the Preiſts myſteries; it expiates thoſe that approach, of polluted makes them pure, and worthy both to veiw and communicate of ſacred myſteries.* I know the time of this Author is queſtioned by many, and if he be not of that antiquity as is commonly ſaid *viz. Ann. Domini* 70. yet our beſt Divines acknowledge him to be within the Primitive times: And *Gregory* the great ſtileth him [a] *Antiquus & venerabilis pater.* But by reaſon of the doubt in what time he lived, I have placed him after ſuch as without ſcruple were Apoſtolicall men.

a Hom. 34. ſuper Evangel.

Urban. 1. *in Epiſt. de rerum communione* [b], ſaith that *Biſhops* are the Apoſtles Succeſſors in their Dioceſſes. *Ipſæ verò res in ditione ſingulorum paræciarum Epiſcoporum, qui locum tenent Apoſtolorum,*

b Prope initium.

poſtolorum, erant, et ſunt uſque adhuc, et futuris ſemper debent eſſe temporibus. The goods of the Church were, and yet are, and in all ſucceeding ages for ever ought to be at the diſpoſing of the ſeverall Dioceſan Biſhops, who ſucceed in the Apoſtles roome. And that the power of Judicature, binding and looſing appertaineth to them; where he exhorteth that Reverence be given them, and that none communicate with ſuch, with whom the *Biſhops* do not communicate. *Quod autem ſedes in Epiſcoporum eccleſiis excelſæ conſtitutæ & præparatæ inveniuntur in throno, ſpeculationem & poteſtatem judicandi & ſolvendi atque ligandi a Domino ſibi datam materiem docent. Unde ipſe Salvator in Evangelio ait. Quæcunque ligaveritis &c. Ideo iſta prætulimus, Chariſſimi, ut intelligatis poteſtatem Epiſcoporum veſtrorum, in eiſque Dominum reveremini, et eos ut animas veſtras diligatis, & quibus illi non communicant, non communicetis, & quos ejecerint non recipiatis. But in that high ſeates are found erected and furniſhed in a more eminent place in Biſhops Churches, we are informed, that they have authority from the Lord to overſee, and power to judge, and to looſe and bind, whence our Saviour himſelfe ſaith in the Goſpell: whatſoever ye ſhall binà &c. Theſe things therefore, dearely beloved, we have ſet before you, that ye may underſtand the power of your Biſhops, and in them may feare the Lord, and love them as your owne ſelves, and not communicate with ſuch whom they communicate not withall, nor entertaine ſuch as they ſhall caſt out.* And

And neare the end of the ſame Epiſtle he directeth all faithfull Chriſtians to receive confirmation from the *Biſhop*. *Omnes fideles per manûs impoſitionem Epiſcoporum Spiritum Sanctum poſt baptiſmum accipere debent, ut pleni Chriſtiani inveniantur. All the faithfull ought to receive the Holy Ghoſt after Baptiſme, by the Impoſition of the Biſhops handes, that ſo they may be found compleat Chriſtians.* I well know this Epiſtle is ſuſpected, but whoſoever was the Author, that he lived not in the Primitive times, I find none to affirme.

[a] *Origen in hom. 6. in Iſa.* [a] acknowledgeth the three diſtinct Orders of *Biſhops Preſbyters* and *Deacons*. *Nemo quibuſcunque venientibus aſſumens linteum Diaconus, vel Preſbyter, ſive Epiſcopus lavat pedes, &c. No deacon, Presbyter, or Biſhop, taketh a towell, and waſheth any comers feet.* Alſo *in Hom. 2 in Num.* [b] *Unde eſt quòd ſæpe audimus blaſphemare homines, & dicere, Ecce qualis Epiſcopus, aut qualis Preſbyter, aut qualis Diaconus! &c. Whence is it, that we often heare men blaſpheme and ſay, lo, what a Biſhop? or, what a Presbyter, or, what a Deacon? &c. In Hom, 19. in S. Mat.* [c] he calleth *Biſhops Principes Eccleſiæ. The Princes of the Church.* And *in Hom. 1. in S. Mat* [d] he ſaith that *Biſhops* receive the power of binding and loosing from the authority which Chriſt gave his Apoſtles, and therefore he advertiſeth *Biſhops* to be ſuch as by the Apoſtles command they are required. *Quoniam Epiſcopus dicitur habere hujuſmodi*

[a] *Ante medium.*
[b] *Ante medium.*
[c] *Propè finem.*
[d] *Circa medium*

hujuſmodi poteſtatẽ, ut ſoluti ab eo, ſint ſoluti in cælo: aut ligati in terris, ſint ligati in cælo. Sit ergò Epiſcopus irreprehenſibilis, qui alterum ligat, aut ſolvit, dignus ligare, vel ſolvere in cælo; ſit unius uxoris vir, ſobrius, caſtus, ornatus. *Becauſe a Biſhop is ſaid to have power, that they which are looſed by him, are looſed in heaven, and ſuch as are bound in earth are bound in heaven: let the Biſhop therefore be unreproveable, and he that bindeth or looſeth another, worthy to bind or looſe in heaven; let him be the huſband of one wife, ſober, chaſt adorned, &c.* He [a] alſo ſetteth forth the ſeverall and diſtinct dueties of *Biſhops, Presbyters, and Deacons.*

Cornelius Biſhop of Rome bending his ſpeech againſt the heretique *Novatus* reporteth that the Catholique Church under his charge, ought to have but one Biſhop, notwithſtanding there were 46 Presbyters and 7 Deacons, &c. [b] *Neſciebat [Novatus] in eccleſia catholica unum Epiſcopum eſſe debere, ubi videbat eſſe Presbyteros quadraginta & ſex, Diaconos ſeptem, &c.*

Cyprian that bleſſed Saint and Martyr, ſaith, that the Apoſtles were *Biſhops*, and calleth an Apoſtleſhip a *Biſhopricke*. [b] *Meminiſſe autem Diaconi debent, quoniam Apoſtolos, id eſt Epiſcopos, & Præpoſitos Dominus elegit. Diaconos autem poſt aſcenſum Domini in cælos Apoſtoli ſibi conſtituerunt Epiſcopatûs ſui & eccleſiæ miniſtros.* *But the Deacons ſhould remember, that the Lord choſe the Apoſtles, i.e. the Biſhops and overſeers: But the Apoſtles after the Aſcenſion of our Lord into heaven*

a In Roman. cap. 11. ver. 13.

b Euſeb Eccl. Hiſtor. lib. 6. cap. 33.

b Cypr: lib. 3. Epiſt. 9.

made to themſelves Deacons to be miniſters of their Epiſcopacy, and of the Church. He alſo ſtileth [*Matthias*] by the name of *Biſhop*, who was ordained in the roome of *Judas* [c]. And writing to *Cornelius* then *Biſhop* of *Rome*, he calleth *Biſhops* Succeſſors of the Apoſtles, and that therefore they ought cheifely to labour and take care for preſervation of unity. *Hoc enim vel maximè, frater & laboramus & laborare debemus, ut unitatem a Domino & per Apoſtolos nobis Succeſſoribus traditam, quantum poſſumus, obtinere curemus* [d]. And having intimated [e], that when Chriſt ſpake to his Apoſtles, *He that heareth you heareth me &c.* he ſpake to all the *Præpoſiti* which by lawfull ordination ſucceed the Apoſtles, he then ſheweth of what dangerous conſequence it is for unworthy perſons through preſumptuous arrogancy to deſpiſe their *Biſhop*, that (ſaith he) is the foundation of all ſchiſmes and hereſies. *Vnde ſchiſmata, & hæreſes obortæ ſunt, & oriuntur, niſi dum Epiſcopus qui unus eſt, & eccleſiæ præeſt, ſuperbâ quorumdam præſumptione contemnitur, & homo dignatione Dei honoratus ab indignis hominibus judicatur? Whence have and do ſchiſmes and Hereſies ariſe, but whiles the Biſhop who is one ſingle man, and ſet over the Church, is ſleighted by the inſolent preſumption of ſome certaine perſons, and whiles he being a man whom God hath vouchſafed to honour, is cenſured by unworthy fellowes?* Were *Cyprian* now alive, he ſhould ſee this ſaying of his fully verified, he might dayly behold not onely the moſt

[c] Lib. 1. Epiſt. 4. *ante medium*

[d] Lib. 2. Epiſt. 10.

[e] Lib. 4. Epiſt. 9.

moſt unworthy and baſeſt of people, but multitudes alſo of great ranke and quality, trampling upon Epiſcopall authority, and moſt contemptuouſly, opprobriouſly, and heretically oppoſing, and deſpightfully ſleighting and vilifying it. And what event this hath wrought, every child may diſcerne; for now ſchiſme and hereſie are growne to that height, and ſchiſmatiques and heretiques are become ſo notoriouſly inſolent, that they dare oppoſe all authority, without any manner of controll; Now theſe troublers of *Iſrael* are become innumerable, and ſwarme like motes in the Sunne: Theſe are the fruites of the contempt of Epiſcopall government; Thus men go out of the Church; Thus they rebell againſt the peace of Chriſt, againſt his ordinance, and divine unity, according to that of *Cyprian*: [a] *Hæc ſunt initia hæreticorum, & ortus atque conatus ſchiſmaticorum malè cogitantium, ut ſibi placeant, ut præpoſitum ſuperbo tumore contemnant. Sic de eccleſia receditur, ſic altare prophanum foris collocatur, ſic contra pacem Chriſti & ordinationem atque unitatem Dei rebellatur. Hence doe malitious ſchiſmatiques and heretiques take their riſe, in that after their own fancy and with high preſumption, they contemne ſuch as are placed in authority over them. Thus doe they ſeparate from the Church, and out of the pale thereof build to themſelves a prophane altar; thus do they rebell againſt the peace of Chriſt, and againſt Gods ordinance and unity.* Againe, he noteth [b] how dangerous it is for

[a] Lib. 3. Epiſt. 9.

[b] Lib. 3. Epiſt. 14. *prope initium.*

Presbyters to contend for a parity with the *Biſhop*, where he ſaith, *Quod enim non periculum metuere debemus de offenſa Domini, cùm aliqui de Presbyteris, nec evangelii, nec loci ſui memores, ſed neque futurum Domini judicium, neque nunc ſibi præpoſitum Epiſcopum cogitantes, quod nunquàm omnino ſub anteceſſoribus factum eſt, cum contumelia, & contemptu Præpoſiti totum ſibi vendicent?* what danger of offending the Lord may we not feare, when ſome of the *Preſbyters* unmindfull of the Goſpell, and their function, and of the judgement to come, nor yet regarding their *Biſhop*, challenge all to themſelves in contempt of him, that is ſet over them. And yet he hath not done, he doth not ſo give them over, till he plainely telleth ſuch rebells to Chriſt and his Church, that unleſſe they communicate with the *Biſhop*, they are utterly out of the Church[a]. *Unde ſcire debes* (ſaith he) *Epiſcopum in eccleſia eſſe, & eccleſiam in Epiſcopo, & ſi qui cum Epiſcopo non ſint, in eccleſia non eſſe, & fruſtra ſibi blandiri eos, qui pacem cum Sacerdotibus Dei non habentes obrepunt, & latenter apud quosdam communicare ſe credunt, cum eccleſia, quæ catholica una eſt, ſciſſa non ſit neque diviſa &c.* *Whence muſt thou know, that the Biſhop is in the Church, and the Church in the Biſhop, and that they which are not with the Biſhop, are not in the Church, and that they doe flatter themſelves in vaine, who diſſenting from Gods preiſts, do privily ſculke in ſome Conventicle, preſuming that thus officiating with ſome few of their owne*

[a] Lib. 4. Epiſt. 9. *ultra medium*

owne ſect, they communicate with the Church, which is one and Catholique, and cannot be rent or divided. *In lib. 4. epiſt. 2.* [b] he expreſſeth the three diſtinct Orders of *Biſhops*, *Presbyters*, and *Deacons*: and a little further in the ſame Epiſtle, he declareth that *Cornelius* (then *Biſhop* of *Rome*) was not promoted to his Biſhopricke the higheſt ſtate of Prieſthood, on a ſuddaine, but was preferred (*gradatim*) through all the Eccleſiaſticall offices. *Non iſte* [*Cornelius*] *ad Epiſcopatum ſubitò pervenit, ſed per omnia eccleſiaſtica officia promotus, & in divinis adminiſtrationibus Dominum ſæpe promeritus, ad ſacerdotii ſublime faſtigium cunctis religionis gradibus aſcendit.* But ſome there are of a milder temper, who admit of *Biſhops*, but not of Dioceſan *Biſhops*. Surely if this bleſſed Martyr may be credited, he was *Biſhop* of a ſpatious Dioceſſe; for he ſaith [a], *Latiùs fuſa eſt noſtra provincia, habet etiam Numidiam, & Mauritaniam ſibi cohærentes. Our Province is very farre extended, and comprehend's both* Numidia *and* Mauritania *as belonging unto it.* And it appeareth that he was no leſſe then an *Archbiſhop*, he having many *Biſhops* within his Juriſdiction: For *placuerit* [b] (ſaith he) *tàm nobis, quàm confeſſoribus, & clericis urbicis, item univerſis Epiſcopis, vel in noſtra provincia, vel trans mare conſtitutis &c. It hath ſeemed good aswell unto us, as the Confeſſours and City Clergy, as alſo unto all the Biſhops whether in our Province, or beyond ſea &c.*

b *Prope initium*

a Lib. 4. Epiſt. 8.

b Lib. 1. Epiſt 8. *ante medium.*

Dionyſius Alexandrinus, who was a Contemporanean with Saint *Cyprian*, wrote much, though little thereof be now extant, yet in that little we read of both *Biſhop*, and *Presbyter* [c], as two diſtinct functions, where he mentioneth one *Charemon* a reverend Biſhop of *Nilopolis* in *Ægypt*.

[c] Apud Euſeb. Eccl. Hiſt. lib. 6. cap 31. *in fine.* Et cap 34.

Euſebius Pamphilus Biſhop of *Cæſarea*, hath recorded, that Saint *James* was the firſt *Biſhop* of *Hieruſalem*, being deſigned thereunto by Chriſt and his Apoſtles. *Iacobi cathedra* [d] (ſaith he) *qui primus in terris Epiſcopus ab ipſo Salvatore, et ab Apoſtolis in Hieroſolymis eſt electus quem & fratrem Domini voluimina divina deſignant, uſque, in hodiernum inibi conſervatur. The chaire of Saint Iames, who was elected by our Saviour and his Apoſtles the firſt Biſhop of Hieruſalem, and whom the holy Scriptures call the brother of our Lord, remaines there yet unto this day.* He alſo relateth [e] that Saint *Peter* was the firſt *Biſhop of Antioch*: and that [f] Saint *Marke* the *Evangeliſt* was ordained the firſt *Biſhop* of *Alexandria*.

[d] Eccl. Hiſt. lib. 7. cap. 15.

[e] Eccl. Hiſt. lib. 3. cap. 36. Et Chron. *in* A. D. 38.

[f] Chron *in* A. D. 45. et 65.

Athanaſius, that worthy pillar of the Church and *Archbiſhop of Alexandria, in Epiſt. ad Draconitium Epiſcopatum fugientem* [a], expoſtulateth the matter with *Dracontius*, for that he would not accept a Biſhopricke, where he alſo entreateth him, that the government of Churches might not ſeeme tedious unto him; intimating that Chriſt by his Apoſtles did inſtitute Epiſcopacy, and that without the *Biſhops* there could be no Chriſtians,

[a] *Propeinitium.* tom. 1. pag. 736. C.

Chriſtians, neither could the Church continue. He thus writeth, *Quòd ſi ordinatio eccleſiarum tibi non placet, aut nullam omninò mercedem Epiſcopi functioni deſtinatam arbitraris, Servatoremque, qui eam ita inſtituit, contemnis; oro te, ne iſtiuſmodi quid in mentem admittas, neque authores iſtiuſmodi conſiliorum ſuſtineas. Non enim iſta digna ſunt Dracontio: Nam quæ Dominus per Apoſtolos inſtituit, ea et bona ſunt, & firma perſiſtunt, & fratrum ita meticuloſitas compeſcitur. Quòd ſi omnes eandem mentem habuiſſent qualem nunc habent, qui tibi in conſilio ſunt, quo pacto Chriſtianus factus eſſes, nullis uſquam repertis Epiſcopis? Quòd ſi verò poſt noſtra tempora, iſtiuſmodi animos induunt, quomodo poterunt ſtare eccleſiæ? But if the governing of the Church doth not pleaſe thee, or if thou doſt conceive the function of a Biſhop to deſerve no reward, and ſleighteſt thy Saviour that inſtituted it, enterteine no ſuch opinion I beſeech thee, nor give eare to any that ſhall ſo ill adviſe thee. For this will not become Dracontius. For what the Lord hath inſtituted by his Apoſtles, muſt needs be good and permanent, and ſo the brethrens feare ſhall ceaſe. But if all men had beene of the ſame mind as they are of that adviſe thee to this courſe, how hadſt thou beene made a Chriſtian; there being no Biſhops? and if our poſterity ſhall in ſucceeding ages take up this opinion, how ſhall the Church ſubſiſt?* Certainely, our Noveliſts differ much in opinion from this renowned Father, who was ſo farre from maintaining Epiſcopall government to be Antichriſtian, as that he concludeth, there can

can no Church continue without it. And we may the better underſtand, that by *Biſhop* here, *Presbyter* cannot be intended; for in the end of the ſame Epiſtle he ſaith, *Hieracem Presbyterum noſtrum, & Maximum Lectorem adhortatus ſum iſtuc ire, ut etiam verbis te invitarent &c. I have entreated Hierax the Presbyter, and Maximus the Reader to goe unto thee, that they may by word of mouth alſo invite thee &c.* And the ſame ancient Father *in diſput. 1. contra Arium* [a], maketh an expreſſe difference between a *Biſhop* & *Presbyter*, where treating of ſome who had unduely obtained Epiſcopall power, ſaith, *qui cum antea ab ordine Presbyterorum revulſi eſſent, poſtmodũ impietatis commendatione Epiſcopi appellati ſunt. Who when before they were ſnatch'd away from the Order of Presbyters, were afterward impiouſly ſtiled Biſhops.* And *in Apolog. 2.* [b], there is a moſt conſpicuous evidence of a Dioceſie, in theſe words. *Mareotes ager eſt Alexandriæ, quo in loco nunquam Epiſcopus fuit, imo ne Chorepiſcopus quidem, ſed univerſæ ejus loci eccleſiæ Epiſcopo Alexandrino ſubjacent, ita tamen ut ſinguli pagi ſuos Presbyteros habeant, ſunt autem pagi iſti maximi decem numero, aut aliquanto plures.* *Mareotes* is a province of *Alexandria*, wherein never was *Biſhop*, nor yet rurall *Biſhop*, but all the Churches there are under the *Biſhop* of *Alexandria*; notwithſtanding every village hath it's ſeverall *Presbyter*, which villages are at leaſt ten in number. *Athanaſius* [c] *& univerſi Epiſcopi Ægyptiorum, Thebaidorum, et Lybiorum in Synodo*

[a] *Vltra medium.*

[b] *Ante finem.*

[c] Epiſt. *ad Fœlicem Papam. ante finem. apud Athanaſium. impreſſ. Colon.* 1548.

[d] *Arſenius Epiſcopus Hypſelitarum* hath a ſhort Epiſtle to Athanaſius, where we find not onely the three diſtinct Orders of Biſhops, Presbyters, and Deacons; but alſo a Metropolitane Biſhop: *apud Athan. pag.* 610.

Synodo Alexandrinâ, dõe expreſſe three diſtinct Orders of *Biſhops*, *Presbyters*, and *Deacons*, in theſe words. *Ad ſalutationem ergo veſtræ ſanctæ & honorandæ fraternitatis, vice noſtrâ Benedictum humilem noſtrum fratrem, veſtrum Epiſcopum, & Alexandrum Presbyterum, Criſpinum quoque Diaconum, veſtros famulos deſtinavimus. We have appointed our courteous brother* Benedict, *and* Alexander *the Presbyter, as alſo* Criſpine *the Deacon, your ſervants, to ſalute from us your holy and honoured brotherhood.* They alſo ſay[d], that *Epiſcopi oculi Domini, propter contemplationem & ſpeculationem vocantur. Biſhops in reſpect of their contemplation and overſight are called the eyes of the Lord.*

d Vbi ſupra.

Fælix Romanæ eccleſiæ Epiſcopus [a], goeth further referring *Biſhops* before others of the *Clergy*. *Si officijs ſæcularibus humana lex ſubvenit, quanto magis Eccleſiaſticis et Domini Sacerdotibus, maximéq; Pontificibus, qui pupillæ oculorum Domini appellantur, divina atq; canonica lex ſuffragari debet. Ait enim divinum de Epiſcopis eloquium: Qui vos tangit, tangit pupillam oculi mei: Et ſi ſeculares homines humanâ multipliciter explorantur lege, & requiſitiones atque inducia illis multorum menſium concedantur, ne injuſtè damnentur; quanto magis Epiſcopis, qui proximiores ſunt Deo, & ſuper eos ſunt conſtituti, poſitiq; in cæleſti militiâ, quæ impenſiùs ponderanda eſt, tempora ſunt concedenda multo ampliora, nè a quibuſdam graventur, aut opprimantur vel ſubitò damnentur. If humane Lawes aſſiſt ſecular Offices, how much rather ſhould the Di-*

a Reſcriptum Fœlicis ad Athan. & Orient. Epiſc.

vine and canonicall Law support Ecclesiasticall Offices, and the Preists of the Lord, especially Bishops which are called the apples of the Lords eyes. For the Scripture saith of Bishops, He that toucheth you, toucheth the apple of mine eye, and if lay men are with much deliberation tried by the Law of man, and severall requests and the respite of many moneths allowed them, lest they be unjustly condemned; how much rather should a greater proportion of time be granted unto Bishops, who are placed nearer unto God, and set over lay men, and (which is most of all to be weighed) are ranked in the heavenly Militia, lest they should be unjustly afflicted or oppressed by any rash or suddaine Sentence.

Iulius Bishop of Rome, in Epist. ad Danium Flacillum & alios [a], writing on the behalfe of Athanasius, acknowledgeth the three distinct Orders of Bishops, Presbyters, and Deacons, where he thus saith, Quinimo Presbyteri & Diaconi cum huc venissent, non tenuiter, sed prolixè testimonia dixêre pro Athanasio, affirmantes nihil eorum quæ illi objicerentur verum esse, eumq; conjurationibus premi, quin & Episcopi ex Ægypto & Africa in suis scriptis affirmârunt, constitutionem Athanasii in suscipiendo Episcopatu, legitimam & Ecclesiasticam fuisse. The Presbyters and Deacons when they came hither did not slenderly but very amply testify for Athanasius, affirming that nothing of the crimes objected against him was true, and that he was oppressed by conspiracies; yea and the Egptian and African Bishops also maintained in their writings, that Athanasius attained

a Circa medium.

ned unto his Biſhopricke by a legall and Eccleſiaſticall courſe.

Lucifer Calaritanus lib. 1. *ad Conſtantium pro Athanaſio* [b], thus writeth, *Diſplicet tibi Athanaſius, quòd traditionem beatorum Apoſtolorum cuſtodiat; quòd ſe Chriſtianum fateatur, quòd nolit eſſe coapoſtata tuus: Non mirandum, quandoquidem ſcriptum teneamus, Sanctus autem immundus eſt apud malos; vobis malignis diſplicet is, qui Deo placeat, tibi præſertim temerario ac ſuperbo, qui temerarius hinc eſſe intelligeris ac ſuperbus, quòd contra Dei ordinationem tetenderis manum, quòd Apoſtolicam traditionem putaveris deſtruendam: quòd Epiſcopos ſub quorum te ſolicitudine agere oportuerat ſub tuam ditionem cenſueris redigendos. Thou canſt not brooke Athanaſius, becauſe he obſerves the tradition of the bleſſed Apoſtles, confeſſeth himſelfe a Chriſtian and will not be thy fellow-Apoſtate. Nor is it to be wondred at, ſince we know it is written, the juſt are by evill perſons reputed uncleane; he that pleaſeth God diſpleaſeth you malignants, eſpecially thy ſelfe a raſh proud man, whoſe raſhnes and pride appeare in this that thou haſt ſtretched out thine hand againſt the ordinance of God, haſt thought fit that an Apoſtolicall tradition ſhould be deſtroied, and that* Biſhops *under whoſe care thou ought'ſt to live, ſhould be brought into ſubjection unto thee.* This may be a fit leſſon for the malignant Aerians of our time, for there was never more reſiſting againſt the ordinances of God, never more neglect and contempt of Apoſtolicall traditions, and never more oppugning,

[b] Pag. 54.

vilifying, and ſcorning of the reverend *Biſhops* of the Church, even to their very faces, then in theſe dayes of ours. Though ſome ſtaine be caſt upon this Author, yet this worke is truely Orthodox, of which Saint *Hierome* [a] maketh this report, *Cum [Lucifer Calaritanus] nollet ſub nomine Athanaſii Nicænam damnare fiacm, in Paleſtinam relegatus, mirâ conſtantiâ & præparati animi ad martyrium contra Conſtantium Imperatorem ſcripſit librum, eiq; legendum miſit. When [Lucifer Calaritanus] would not in the name of Athanaſius condemne the Nicene Creed, he was baniſhed into Paleſtine, where he writ, and ſent unto him to be read, a book againſt the Emperor Conſtantius, of wonderfull conſtancy, and a mind reſolutely prepared for Martyrdome,*

[a] Hieron. de Script.

Liberius in Epiſt. ad Conſtantium [b], not onely mentioneth the three Orders of *Biſhops*, *Presbyters*, and *Deacons*, but alſo affirmeth the authority of *Biſhops* over *Presbyters* and *Deacons*, even as farre as expulſion, where he thus writeth. *Manent literæ Alexandri Epiſcopi olim ad Sylveſtrum ſanctæ memoriæ deſtinatæ, quibus ſignificat ante ordinationem Athanaſii undecim tàm Presbyteros, quàm etiam Diaconos, quòd Arii hæreſim ſequerentur ſe Eccleſiâ ejeciſſe. The letters of* Alexander *the Biſhop long ſince directed to* Silveſter *of bleſſed memory are yet extant, wherein he ſignifies, that before the ordination of* Athanaſius *he had caſt out of the Church eleven, as well Presbyters as Deacons, becauſe they were Arrians.* A worthy action of a good *Biſhop*

[b] Vltra viedium.

ſhop for the ſuppreſſing of hereſy and ſchiſme. And if our *Biſhops* of *England* had in due time imitated this good example, in ſtopping the mouthes of hereticall and ſchiſmaticall teachers, the Church of *England* would not have beene ſo rent and torne in peeces, as at this preſent, tending to the introduceing of Atheiſme and Infidelity.

Hilarius Pictavorum Epiſcopus, doth demonſtrate the three diſtinct Orders of *Biſhops*, *Presbyters*, and *Deacons*. *Scyrus* [a] (ſaith he) *de Diacono Epiſcopus adſeritur ordinatus, vt de contumelia in Preſbytero perpeſſâ, mentientis Epiſcopi major authoritas ſit.* where it may be obſerued, that notwithſtanding the ordination of this Biſhop was illegall, and purpoſely to ſupport ſchiſme, yet theſe ſchiſmatiques were ſo cautelous as to give him the authority of a *Biſhop*, though it were vnduely conferr'd on him, and alſo to an ill end: And vpon this text, [b] *who is a faithfull and wiſe ſervant, whom his Lord hath made ruler over his houſhold &c. Mat.* 24. [c] He applyeth this rule to *Biſhops*, as Princes, and cheife amongthe people. *Quanquàm in commune nos ad indefeſſam vigilantiæ curam adhortetur: ſpecialem tamen populi principibus, i.e. Epiſcopis, in expectatione adventuque ſolicitudinem mandat. Although he exhorteth all in generall to an indefatigable care and vigilancy, yet he exacts a more ſpeciall care from the Rulers of the people, i.e. the Biſhops.*

Optatus Milevitanus, treating of the Church; ſetteth

a Hilar. fragm. Col. 409. Vide Athan. Apolog. 2. propè finem. & Theodor. Eccleſiaſt. Hiſtor. lib. 2. cap. 8.

b Comm. in Mat. Can. 27.

c Matt. 24 45.

setteth forth the three Orders of *Bishops, Presbyters*, and *Deacons*[d]; *Certa membra sua* (saith he) *habet Ecclesia, Episcopos, Presbyteros, Diaconos, Ministros, & turbam fidelium. Dicite cui generi hominum in ecclesia nostra hoc possit adscribi quod objicere voluisti? Specialiter nomina aliquem ministrum, ostende aliquem Diaconum nomine suo, indica hoc ab aliquo factum esse Presbytero, proba hoc Episcopos admisisse?* *The Church hath its certaine members, Bishops, Presbyters, Deacons, ministers, and the common company of the faithfull. Tell me to what kind of men in our Church may this be ascribed which thou wouldest object? Name in particular any minister, or Deacon, shew me that this was done by any Presbyter, prove that any Bishop did it?* He[e] also giveth a cleare testimony of the superiority of Bishops, over Presbyters, and Deacons, where he saith, that Bishops are *apices et principes omnium, the heads & cheife of all*. that Presbyters *in secundo sacerdotio sunt constituti, are placed in the second degree of Preisthood*, and Deacons *in tertio, in the third.*

Ephræm Syrus, giveth like evidence for the superiority of Bishops, where he also acknowledgeth the three severall Orders of Bishops, Presbyters, and Deacons[f]. *Tunc interrogabuntur pastores, Episcopi scilicèt, & Principes, de proprio statu, & de grege ipsorum: requirentúrque ab vnoquóque oves rationales, quas a summo pastore Christo pascendas susceperint. Quod si ex negligentia ipsius Episcopi, vel Principis, ovem deperdi contigerit, de manu*

d Lib. 2. *Ante medium.*

e Lib. 1. *Ante medium.*

f Tract. de Abrenunciatis in sacro Baptismate, Tom. 1. pag. 200.

nu ipſorum requiretur ſanguis ejus, ſimiliter quóque Presbyteri rationem reddent pro Eccleſiæ ſibi redditæ populo. Præterea Diaconi & cuncti fideles, pro animabus quæ in illorum ſunt familiis, pro uxore & filiis, pro ſervis & ancillis daturi ſunt rationem. Then ſhall the Paſtors, viz. the *Biſhops* and Princes, be examined of the ſtate of themſelves and their flocke, and from each of them, ſhall be required thoſe rationall ſheepe, which by the cheife Shepheard Chriſt they were appointed to feed, And if any ſheepe ſhall happen to be loſt by the negligence of the *Bishop* or cheife *Ruler*, his bloud ſhall be required at their hands: The *Presbyters* alſo muſt give an accompt for the people committed to their charge. Moreover the *Deacons* and all the faithfull muſt give an accompt for the ſoules of thoſe of their families, for wife and children, for man-ſervants and maid-ſervants.

Gregorius Nazianzen [a] ſaith, that *Epiſcopus eccleſiæ lucerna eſt.* The *Bishop* is the light of the Church. The ſame *Gregorius* in his funerall Oration *in laudem S. Baſilii*, intimateth the ſuperiority of Biſhops, where he ſaith, that *S. Baſil* was advanced *ad excelſam Epiſcopatûs ſedem.* To the *high* eſtate of *Epiſcopall* government. And in his *Monodia in vitam S. Baſilii* [b], he reporteth thus of *S. Baſil: Baſilius ſub Juliano principe poſt Valentis mortem Epiſcopus fuit, ubi regimen & adminiſtrationem Eccleſiæ Cæſarienſis ſub Euſebio præſule accepit, diſcordias omnes ſedauit, ſimultates abſtulit, mores*

[a] Epiſt. 22. Paulo ante medium.

[b] Apud Baſilium ante medium.

mores conſtituit &c. Baſil was *Biſhop* under *Julian* the Emperour after the death of *Valens*, where he undertooke the rule and government of the Church of *Cæſaria* under *Euſebius* the *Prelate*, appeaſed all diſcords, removed all grudges, eſtabliſhed good orders &c.

c *Ante medium.*

Damaſus, in his Epiſtle *de Chorepiſcopis* c, affirmeth *Biſhops* to be the ſame as the chiefe Prieſts under the Law prefigured by *Moſes* and *Aaron*: And that *Preſbyters* with us are in imitation of the ſeventy Diſciples, and were typified or ſhadowed by the minor Prieſts the ſonnes of *Aaron*, He thus writeth: *Nulli dubiũ eſt, quòd Moſes & Aaron ſoli præcipiente Domino in tabernaculo Dei erigebant altare, ſoli ungebant, ſoli ſacerdotes ſacrâ unctione inſtituebant, & alia quæ ad ſummum ſacerdotium pertinebant, de quibus ſufficienter in divinis legitur literis, agebant, quoniam ſummi ſacerdotes erant, ſicut de eis ſcriptum eſt: Moſes et Aaron in ſacerdotibus ejus: Sic et modo, quia umbra Legis tranſit, et lux Evangelii in nos Dei gratia manifeſtè coruſcat, de his quæ in ſummis ſacerdotibus, id eſt, Epiſcopis, quorum figuram Moſes & Aaron tenuerunt, illi qui ſeptuaginta diſcipulorum formam geſtant, in quorum videlicet typo filii Aaron erant, nihil præſumere debent, ſicut nec illi quicquã de ſummi ſacerdotii miniſterio attingebant.* without all doubt *Moſes* and *Aaron* onely did by Gods command erect an altar, they alone anointed, they alone by ſacred unction Ordained Preiſts, and performed ſuch other functions as belonged unto the high Preiſthood

Preisthood, (for which we have sufficient proofe in holy writt) becauſe they were the cheife Preists, as it is written of them, *Moſes and Aaron among his Preiſts.* So likewiſe now becauſe the ſhadow of the law is vaniſhed, and the light of the Goſpell by the grace of God manifeſtly ſhines upon us, they who now reſemble the ſeventy diſciples, and who were typified by the ſonnes of *Aaron*, ought not to attempt any thing which belongs unto the Chiefe Preiſts, i e. the *Biſhops*, prefigured by *Moſes* and *Aaron*, no more then the ſons of *Aaron* meddled with that which concern'd the office of the high Preiſt.

Epiphanius ſaith, that *Alexandria* was an *Archbiſhopricke*, and that one *Peter* was *Archbiſhop* thereof[a]: ——*ac Petro Alexandriæ Archiepiſcopo. Videbatur autem & Meletius præeminere inter Epiſcopos Ægypti, ut qui ſecundum locum habebat poſt Petrum in Archiepiſcopatu.*——and Peter being *Archbiſhop* of *Alexandria*. *Meletius* was moſt eminent amongſt the *Biſhops* of Ægypt as he that was the next *Archbiſhop* unto *Peter*. He alſo nameth the Countries which were within the Province of the *Archbiſhoprick* of *Alexandria*[a]. *Hìc enim mos obtinet* (ſaith he) *ut Alexandriæ Epiſcopus, totius Ægypti, ac Thebaidis, Mareotæque ac Libyæ, Ammoniacæque & Mareotidis, ac Pentapolis, eccleſiaſticam habeat adminiſtrationem.* For by ancient cuſtome, the *Archbiſhop* of *Alexandria* hath the eccleſiaſticall government of all Æ-

[a] *Contra Sectam Meletianorum. Har.* 68.

[b] *Ibidem.*

gypt and *Thebais*, *Mareota*, and *Ammoniaca*, *Mareotis*, and *Pentapolis*. And writing againſt that old Hereticke *Aerius*, he is wondrous perſpicuous and giveth abundant ſatiſfaction, ſtrongly mainteining it to be altogether unpoſſible that a Biſhop and Preſbyter ſhould be equall[c]. *Dicere* (ſaith he) *ipſum Epiſcopum & Presbyterum æqualem eſſe, quomodo erit poſſibile? Epiſcoporum enim ordo, patrùm generator eſt, patres enim generat Eccleſiæ; Presbyterorum verò non potens generare patres, per lavacri regenerationem generat filios Eccleſiæ, non tamen patres aut doctores.* How is it poſſible any man ſhould ſay, that a *Biſhop* and *Presbyter* are equall? For the order of *Biſhops* is a begetter of fathers, for it begets fathers to the Church; but the Order of *Presbyters* cannot beget *fathers*, it doth indeed by the laver of regeneration, beget ſons to the Church, but yet neither fathers nor doctors. And a little after upon thoſe words of *S. Paul*[d], *Rebuke not an Elder &c. Quid negotii Epiſcopo ut Presbyterum non objurgaret, ſi non ſuper Presbyterum poteſtatem haberet? Quemadmodùm enim rurſus dicit, Adverſus Presbyterum ne citò admiſeris accuſationem, niſi coram duobus, aut tribus teſtibus. Et non dixit ad aliquem Presbyterum ne admiſeris accuſationem contra Epiſcopum, neq; ſcripſit ad aliquem Presbyterum, ut ne Epiſcopum objurgaret.* what had a *Biſhop* to doe to rebuke a *Presbyter*, if he had no power over a *Presbyter*? As he elſewhere ſaith, do not quickly receive an accuſation againſt a *Presbyter*, but before two or three

c *Contra Aerium Hereſ. 75.*

d 1 *Tim. 5. 1.*

three witwiſſes. And he ſaid not to any *Presbyter*, receive not an accuſation againſt a *Biſhop*, nor doth he write to any *Presbyter*, that he ſhould not rebuke a *Biſhop*. This and much more did this learned Father write againſt that old Hereticke *Aerius*, who (much like to our Noveliſts) endeavoured to maineteine a parity among the Clergy. But albeit *Epiphanius* hath beene famous in the Church for the ſpace of thirteene hundred yeares, for his learned worke againſt Hereſies; were he now alive, he himſelfe ſhould be called Hereticke to his face, our *Aerians* would take upon them to informe him of a new ſpirit lately come into the world, which will correct not onely all the ancient and approved Fathers, and generall Councills, but the Apoſtles Creede alſo, yea our bleſſed Saviour himſelfe: For whereas he ſaith, *So therefore pray ye*[a]: and, *when ye pray, ſay, Our Father*[b] *&c.* Many of theſe Monſters contradicting what our Saviour hath enjoyned, are not aſhamed to teach the ſimple when they pray, not to ſay *Our Father &c.* moſt impudently croſſing and gainſaying Chriſt himſelf, and peremptorily and heretically affirming, that we ought not to uſe that ſacred prayer at any tyme eyther in publique or private; This, and ſuch like diabolicall doctrines are newly ſtarted up, to which the unſtable and unlearned give more credit then to their Creed: Thus under a new forme of pretended godlines they lead captive ſilly people, the rather, now

[a] Matt. 6. 9. Οὕτως οὖν προσεύχεσθε ὑμεῖς.

[b] Luc. 11. 2. Ὅταν προσεύχησθε λέγετε.

ſo many rebellious and irreligious tongues in Pulpits, and ſuch a multitude of ſchiſmaticall and hereticall Pamphlets at the preſſe, like Locuſts which came out of the *ſmoake, that aroſe out of the bottomleſſe pit* [a], are permitted, if not countenanced. But this ancient Hereticke *Aërius* will not be dead, ſo long as our blind Zealots are alive; For as in the dayes of *Epiphanius*, [b], ſo at this day, *Fugiunt ipſi cum ſuis, ab Eccleſiis, & agris, ac vicis, & aliis Civitatibus, ſæpe vero cum multa ſuâ turbâ vigilantes, ac ſobrii in agris degunt, ſub dióque & ſub petrâ pernoctant, & ad ſylvas confugiunt.* Theſe with them of their owne ſect, fly from the Churches, from the Townes and Cities; they alſo often watching with the numerous rout of their followers, lodge in the feilds, and by night reſt in the open aire, and amongſt the rocks. This was the manner of the *Aërians* in the dayes of *Epiphanius*, and the ſame do the *Aërians* in our dayes: we may hereby ſee and obſerve what vertue there is in an old Hereſy when it is newly raked up.

S. Ambroſe [c] demonſtrateth an expreſſe difference betweene a Biſhop and a Preſbyter; *Aliud eſt* (ſaith he) *quod ab Epiſcopo requirit Deus, & aliud quod a Presbytero, & aliud quod a Diacono &c.* God requires one thing of a *Biſhop*, another of a *Presbyter*, and another of a *Deacon*. He [d] alſo ſaith, that *Epiſcopus eſt lux Eccleſiæ, & ita a Domino ordinatus.* The *Biſhop* is the light of the Church, and is ordained ſo to be of God And interpre-

ing

[a] Revel. 9. 2. 3.

[b] Epiphan ubi ſupra.

[c] Lib. de dignitate Sacerdotali cap. 3.

[d] Ibidem cap 6.

ing the word *Episcopus* Bishop to be *Superinspector*, he concludeth *Maximè cum solio in Ecclesia editiore resideat*. Especially in that he sitteth in a more eminent seat in the Church. He also giveth further evidence [e], *Hæc vera cuncta fratres, ideò nos præmisisse debetis cognoscere, ut ostenderemus nihil esse in hoc sæculo excellentius sacerdotibus, nihil sublimius Episcopis reperiri.* You (brethren) ought to understand, that we have therefore premised all these thinges to be true, to the end we might let you know that nothing in this world is more excellent then the Preists, and nothing to be preferr'd before the *Bishop*. The same Author (or whoever els was the Author of the Commentaries upon S. *Pauls* Epistles under his name) giveth further evidence in these words: [f] *In Episcopo omnium ordinationum dignitas est, caput est enim cæterorum membrorum.* The *Bishop* hath the preheminence of all those that are ordain'd, for he is the *head or cheife* of all. [g] Again *Episcopus primus est, ut omnis Episcopus Presbyter sit, non omnis Presbyter Episcopus.* The *Bishop* is the *Chiefe*, every *Bishop* being a *Presbyter*, but not every *Presbyter* a *Bishop*.

[e] *de dignitate Sacerdotali, ca. 3. initio.*

[f] *In* 1. Cor. 1. 17.

[g] *in* 1. Timo. 3.

Saint *Hierome* hath given sufficient evidence already, but because this ancient Father hath beene so often called to witnesse against Episcopall government, I shall desire to instance further testimonies out of him, which being well considered, will clearely convince our new Doctors of most impudent falshood, by whom many of the unlearned (though well affected) have in these

theſe laſt and perillous times been miſerably deſuded, and led into ſchiſme and hereſy. This learned Father doth in many of his writings expreſſe himſelfe at large, and often taketh occaſion to touch upon this Controverſy. He maketh an evident and undeniable difference betweene a *Biſhop* and a *Presbyter*, attributing more to the *Biſhop* then to the *Presbyter*, and more to the *Preſbyter*, then to the *Deacon*, and requireth honour to be given to the *Biſhop* [a]. *Nolite credere* (ſaith he) *in ducibus, non in Epiſcopo, non in Presbytero, non in Diacono, non in qualibet hominum dignitate: Nec hoc dico, quòd iſtiuſmodi gradibus in Eccleſia non debeatis eſſe ſubjecti; Quicunque enim maledixerint patri, aut matri, morte morietur, & Apoſtolus docet præpoſitis in Eccleſia obediendum: ſed quòd aliud ſit honorare duces, aliud ſpem habere in ducibus: Honoremus Epiſcopum, Presbytero deferamus, aſſurgamus Diacono, & tamen non ſperemus in eis &c.* Do not truſt in your Leaders, not in your *Biſhop*, *Presbyter*, or *Deacon*, nor any other ranke of men; nor ſay I this, as if you ought not to be ſubject to ſuch degrees in the Church; For he that curſeth his father or mother ſhall dy the death, and the Apoſtle inſtructs us to obey thoſe that are ſet over us in the Church: but that it is one thing to honour our leaders, another to truſt in them. Let us honour the *Biſhop*, reſpect the *Presbyter*, give place to the *Deacon*, but yet let us not put our truſt in them. And elſewhere [b] he affirmeth *Biſhops* to ſupply the roome of the Apoſtles, *Apud nos Apoſtolorum*

[a] *Hieron. in Matt. 7.*

[b] *Epiſt. ad Marcellam adverſus Montanum.*

lorum locum tenent Epiſcopi. And having expounded [a] *Epiſcopus* to be a ſuperintendent, he ſaith, the Biſhop was ſet over the Presbyters for prevention of ſchiſme, and leſt that (every one following his owne harebrain'd humour) the Church of Chriſt ſhould be torne in pieces: Heare his owne words: *Quòd autem poſtea vnus electus eſt qui cæteris præponeretur, in ſchiſmatis remedium factum eſt, ne vnuſquiſq; ad ſe trahens Chriſti Eccleſiam rumperet.* and in concluſion of the ſame Epiſtle he affirmeth *Epiſcopacy* to be grounded upon the authority of the old Teſtament. *Et ut ſciamus traditiones Apoſtolicas ſumptas de veteri Teſtamento, quod Aaron & filii ejus fuerint, hoc ſibi Epiſcopi, & Presbyteri, & Diaconi vendicent in Eccleſia.* And that we may know that the Traditions of the Apoſtles were derived from the old Teſtament, what *Aaron* and his ſons and the Levites were in the Temple, the ſame may the *Biſhops*, and *Presbyters*, and *Deacons*, challenge as due to them in the Church. And to the ſame purpoſe elſewhere ſaith [b]; *Quod Aaron & filios ejus, hoc eſſe Epiſcopum, & Presbyteros noverimus*, Let us know that the *Biſhop* and *Presbyters* are, what *Aaron* and his ſons were. And in his Dialogue againſt the *Luciferians* [c] comparing the Church by way of ſimilitude to *Noah's* Arke, thus he ſaith of it, *A triginta cubitis incipiens, & vſq; ad vnum cubitum paulatim decreſcens, arca conſtruitur, ſimiliter & Eccleſia multis gradibus conſiſtens, ad extremum Diaconis, Presbyteris, Epiſcopiſque finitur.* The Arke beginning from thirty cubits, in an arched roofe

[a] *Epiſt. ad Evagrium ante medium.*

[b] *Epiſt. ad Nepotianum ultra medium.*

[c] *Propè finem.*

roofe, it grew by degrees to a cubit onely; In like ſort the Church conſiſting of many degrees, is at laſt compleated in the diſtinct orders of *Biſhops*, *Presbyters*, and *Deacons*. He alſo moſt emphatically preſſeth the neceſſity of Epiſcopall government, and elegantly illuſtrateth his aſſertion with ſundry compariſons[a]. *Nulla ars* (ſaith he) *abſq; magiſtro diſcitur, etiam muta animalia, & ferarum greges ductores ſequuntur ſuos; in apibus principes ſunt, grues unam ſequuntur ordine literato, Imperator unus, Iudex unus provinciæ, Roma ut condita eſt, duos fratres ſimul Reges habere non potuit, & patricidio dedicatur. In Rebeccæ utero Eſau & Iacob bella geſſerunt; ſinguli eccleſiarum Epiſcopi, ſinguli Archiepiſcopi*[b], *ſinguli Archidiaconi*[c], *& omnis ordo eccleſiaſticus ſuis Rectoribus nititur. In navi unus gubernator, in domo unus Dominus, in quoq; grandi exercitu unius ſignum expectatur*. No art is learned without a Maſter, yea the dumbe creatures, and the heards of wilde beaſts follow their Leaders; there are Kings among the Bees, the Cranes all follow one in an exact Order, there is onely one Emperour, one Judge in a Province: *Rome* newly built could not enjoy two Kings at once. All Churches have their *Biſhop*, *Archbiſhop*, and *Archdeacon*; and the whole order of Eccleſiaſticall perſons depends upon their Governours. There is one Maſter in a ſhip, one Lord in a houſe, one Generall in an Army. And is it not beyond admiration, that men the onely rationall creatures ſhould admit of one head or principall governour † in all politique eſtates

[a] *Epiſt ad Ruſticum Monacum.*

[b] Archiepiſcopus.

[c] Archidiaconus.

† *fateor quidem, ut ſunt hominum ingenia & mores, non poſſe ordinem ſtare inter Verbi miniſtros, quin reliquis præſit unus. Calvin in Phil. 1, 1.*

eſtates, and yet ſhould expoſe the Church to a parity of Miniſters, as if ſhe alone were moſt of all to be neglected, moſt of all to be diſreſpected, and ſo become like unto a body without an head. But if we will know into what eſtate the Church muſt be brought, if Epiſcopall power be taken away, Saint *Hierome* will reſolve us [d], where hee ſaith, *Eccleſiæ ſalus in ſummi ſacerdotis dignitate pendet, cui ſi non exors quædam & ab omnibus eminens detur poteſtas, tot in Eccleſiis efficientur ſchiſmata, quot Sacerdotes.* The welfare of the Church conſiſteth in the dignity of the *Biſhop*; unto whom if an eminent and excellent power be not aſcribed, there will be as many ſchiſmes in the Church, as there are *Preiſts*. But our Ephemerian Doctors, in flat oppoſition to Saint *Hierome*, and alſo of the whole Church, would needs perſwade thoſe that are ſo madde as to beleeve them, that unleſſe there be a parity of Miniſters in the Church, ſhe is Popiſh and Antichriſtian: The trueth of theſe two contradictory poſitions will ſufficiently appeare, if we do but take view of the uncontrollable growth of ſchiſme and hereſy, moſt inſolently daring & as impudently outfacing all authority, which hath been unmaſked & diſcovered to the world, ſince that audacious, & moſt horrid contempt of that antient & Apoſtolicall inſtitution of *Epiſcopacy*, hath of late takē ſuch deep root in this kingdom.

Ruffinus Presbyter Aquileicnſis, [a] affirmeth *Biſhops* to be in ſteed of the Apoſtles. *Genuerunt te*

[d] Dialog. *contra Luciferianum, ante medium.*

[a] in Pſal. 45. ver. 16.

Apostoli, ipsi missi sunt, ipsi prædicaverunt, ipsi sunt patres, ipsi sunt recepti in gloria, & loco illorum nati sunt filii, constituti sunt Episcopi; non te ergo putes desertam, quia non vides Paulum, quia non vides eos per quos nata es, de prole tuà tibi crevit paternitas. The Apostles begat thee, they were sent, they preached, they are thy fathers, they are received into glory, and instead of them thou hast sons, who are made *Bishops*; do not therefore conceive thy selfe destitute, because thou seest not *Paul* or those by whom thou wast created, thou hast fathers of thine owne ofspring. The same ancient Author relateth a story of one *Moyses* who complaining of the persecution of Christians, by the instigation of one *Lucius* an Arian Bishop [b], mentioneth the three Orders of *Bishops*, *Presbyters*, and *Deacons*, where this *Moyses* refuseing to receive Ordination by the hands of *Lucius*, though he were earnestly sollicited thereunto, returneth this answere; *Bene mihi nota est fides tua, quam protestantur servi Dei per metalla damnati, Episcopi in exilium trusi, Presbyteri, Diaconi, extra Christiani nominis habitacula relegati, bestiis alii, alii etiam ignibus traditi.* I well know what thy Religion is, which Gods servants condemn'd unto the mines, *Bishops* banished, *Presbyters* and *Deacons* expelled out of Christendome, (some delivered over to wild beasts, others to the fire) do protest against.

Saint *Chrysostome* [c] observeth that Saint *Paul* committed to *Titus* the goverment of the whole Iland

b Lib. 2. Hist. Ecclesiast. cap. 6.

c In Tit. 1. Homil. 1. *Propè initium.*

Iland of *Crete*, and the rule of many *Bishops*. *Vnus ex Pauli sociis hic fuit vir probatus, neque enim profectò illi integram insulam permisisset, neque ea quæ deerant præcepisset implenda, & tam multorum Episcoporum judicium commisisset, nisi multum illi confideret.* He [*i.e. Titus*] was one of Saint Pauls companions, a man approved; nor certainely would he have allowed him the whole Iland, nor have commanded him to supply what was defective, nor have entrusted him to judge of so many *Bishops*, except he had very much confided in him. And upon these words, *If a man desire the office of a Bishop, he desireth a good worke*, [d] hee thus saith, *non culpo, non improbo, opus quippe regiminis est: si quis hunc idcircò appetit, non principatûs, ac dominationis fastu, verum curâ regiminis, & charitatis affectu, non improbo, bonum quippe desiderat opus.* I doe not blame, nor disallow of it; for why, tis a worke of Government: if any therefore desire this office, not out of ambition to be eminent and domineere; but out of care to Governe, and a charitable affection, I do not disallow of it, for he desires a good worke. And immediatly after, *Si quis ita desiderat, desiderat bene, Episcopatus enim ex eo dicitur, quòd omnes inspiciat, cunctaq; speculetur.* He also testifieth [a] that Saint *Iames* was the first *Bishop* of *Hierusalem*.

[d] In Epist. 1. ad Tim. cap. 3. ver. 1 Homil. 10.

[a] In 1 ad Corinth. cap. 15. Homil. 38. *post medium.*

Saint *Augustine* that famous and reverend Father expounding *Psal.* 45. *ver.* 16. saith that *Bishops* are in steed of the Apostles. *Quid est, pro patribus tuis nati sunt tibi filii? patres missi sunt*

Apoſtoli, pro Apoſtolis filii nati ſunt tibi, conſtituti ſunt Epiſcopi. Hodie enim Epiſcopi qui ſunt per totum mundum, unde nati ſunt? ipſa eccleſia patres eos appellat, ipſa illos genuit, & ipſa illos conſtituit in ſedibus patrum; Non ergo te putes deſertam; quia non vides Petrum, quia non vides Paulum, quia non vides illos per quos nata es, de prole tua tibi crevit paternitas. What's this, in ſtead of thy fathers thou haſt Children? the Apoſtles were ſent unto thee as fathers, in ſtead of the Apoſtles thou haſt children borne unto thee, *Biſhops* are ordained. For the *Biſhops* that are now all the world over, whence were they borne? the Church calls them Fathers, yet ſhe her ſelfe begat them, and placed them in the Fathers roomes. Do not therefore fancy thy ſelfe forſaken, becauſe thou doſt not ſee *Peter* nor *Paul*, nor them by whom thou waſt created, thou haſt Fathers ſprung up to thee out of thine owne iſſue. The ſame learned Father *in Pſal.* 127. *ver.* 1. ſetteth forth the ſuperiority of the *Biſhop*. *Ideò altior locus poſitus eſt Epiſcopis, ut ipſi ſuperintendant, & tanquàm cuſtodiant populum; Nam & græcè quod dicitur Epiſcopus, hoc Latinè ſuperintentor interpretatur, quia ſuperintendit, quia deſuper videt. Quomodo enim vinitori altior fit locus ad cuſtodiendam vineam, ſic et Epiſcopis altior locus factus eſt.* Therefore have the *Biſhops* a higher ſeate, that they may overſee, and as it were watch the people. For that which in Greeke is called *Epiſcopus*, in Latine is *Superintentor*, becauſe he ſuperintends, or overſees. As the vine-

dreſſer

dreſſer hath a higher place that he may keepe the vineyard, ſo is there an higher ſeate made for the *Biſhops*. And *in Epiſt* 166 [b]. he teſtifieth that *Conſtantine* the Emperour durſt not to make himſelfe Judge over a *Biſhop*: *Sed quia Conſtantinus* (ſaith he) *non eſt auſus de cauſâ Epiſcopi judicare, eam diſcutiendam atq; finiendam Epiſcopis delegavit*. But becauſe *Conſtantine* dared not to determine in the caſe of a *Biſhop*, he therefore delegated it to be diſcuſſed and decided by *Biſhops*. Alſo *in lib. de hæreſibus, cap in Aerium*, he relateth what it was which made *Aerius* a hereticke. *Aeriani* (ſaith he) *ab Aerio quodam ſunt nominati, qui cum eſſet Presbyter, doluiſſe fertur quòd Epiſcopus non potuit ordinari*. The *Aerians* were ſo called from one *Aerius*, who being a *Presbyter* is related to have bin vexed that he could not be ordained a *Biſhop*. And a little after he telleth what the hereſy of Aerius was. *Dicebat etiam Presbyterum ab Epiſcopo nullâ differentiâ diſcerni*. He alſo ſaid, there was no difference betwixt a *Presbyter* and a *Biſhop*. We may ſee what it is to be diſappointed of a Biſhopricke, even enough to drive an Orthodox Divine into hereſy: Thus it was with *Aerius*; and ſo *Epiphanius* affirmeth, *Hær.* 75 [a]. where he thus ſaith of *Aerius*. *Quum autem veniſſet Euſtathius ad Epiſcopatum, ille* (*id eſt Aerius*) *magis concupiſcebat, ſed non pervenit ad ipſum, hinc oritur æmulatio*. When *Euſtathius* was advanced unto a Biſhopricke, he [*i.e. Aerius*] did much deſire it, but could not atcheive it; thence

[b] *Ante medium.*

[a] *Prope initium.*

aroſe his envy. And as pride and greedineſſe of preferment did prevaile ſo farre with *Aerius*, as that he fell into hereſy, thereby to make himſelfe the more famous; in like manner *Novatus*, another grand hereticke (whoſe principall errour is zealouſly ſupported by a goodly brood of our Catharists) failing of a Biſhopricke, fell into deteſtable hereſy; as witneſſeth *Cornelius apud Euſeb lib. 6. Eccl. Hiſt. cap.* 33 [b]. ſaying that *Epiſcopatûs cupiditate quam intra ſe latenter gerebat, in hæc omnia mala deciderit*. He fell into all theſe evills out of his earneſt and greedy deſire of a Biſhopricke. This alſo was enough to prevaile with that ſmooth-tongued Arch-hereticke *Arius* to deny the divinity of our bleſſed Saviour: as the Tripartite Hiſtory doth witneſſe [c], in theſe words; *Arius in ordine Presbyterorum erat, & expoſitionem divinarum Scripturarum videbatur habere commiſſam: Videns autem Alexandrum pontificatûs gubernacula ſuſcepiſſe, eventû temporis non portavit, ſed & mordacitate compulſus litis quærebat initium.* Arius was of the Order of *Presbyters*, and ſeemed to have the diſpenſation of Gods word committed to him; but ſeeing *Alexander* had got a Biſhopricke, he could not brooke it, but compelled by his repining humour, he ſought an occaſion of quarrell. And what was the cauſe of *Cartwright's* diſcontent, which moved him ſo much to quarrell with our Church Diſcipline [a], but becauſe he was not rewarded by Queene *Elizabeth*, for his Academicall diſputation at *Cambridge* correſpondent

[b] Or according to an ancient M. S. copy. cap. 35.

[c] Lib. 1. cap. 12.

[a] Sir *George Paul* in the life of the Lord. Archbiſhop Whitgift. pag. 7.

ſpondent to his expectation? And there is little doubt, but that many of our great Clerkes are ſo fierce againſt Epiſcopacy, becauſe their mouthes are not ſtop't with a Biſhopricke, or ſome other Church preferment.

Sulpitius Severus lib. 2. Sacræ Hiſt [b]. *witneſſeth that* Saint *Peter* was *Biſhop* of *Rome*. *Eo tempore* (ſaith he) *divina apud urbem religio invaluerat, Petro ibi Epiſcopatum gerente*. At that time true religion flouriſhed in the City, *Peter* being Biſhop there. And the ſame Author *Dialog*; 4^c. ſaith that Saint *Hierome* was *Presbyter* of *Bethlehem* in the Dioceſſe of *Hieruſalem*, ſixe miles diſtant: *Bethleem oppidum petii, quod ab Hieroſolymis ſex millibus diſparatur; ab Alexandria autem ſedecim manſionibus abeſt. Eccleſiam loci illius Hieronimus Presbyter regit: Nam parochia eſt Epiſcopi, qui Hieroſolymam tenet*. I went unto *Bethlehem*, which is ſixe miles diſtant from *Hieruſalem*, and ſixteene manſions from *Alexandria*; *Hierome* the Presbyter is Rector of the Church there, being a village in the Dioceſſe of the Biſhop of *Hieruſalem*. By which it is manifeſt, that there was a Dioceſan *Biſhop* of *Hieruſalem*, to which Saint *Hierome* yeelded obedience.

Cyrill Archbiſhop of *Alexandria* [d], expreſſeth a manifeſt imparity betweene a *Biſhop* and *Presbyter*, where he ſaith: *Epiſcopis, utpote qui duces creati ſunt, nec non etiam iis, qui inferioris dignitatis gradum gerunt, Presbyteris inquam, concreditum eſt altare, & quæ intra velum continentur*. The Altar and

[b] *Circa medium pag.* 145.

[c] *Pag.* 249.

[d] *Lib.* 13. *de adoratione, ſpiritu, & veritate. Tract.* 3. *de ſacer dotio propositum.*

and all within the veile is entruſted to the *Biſhops* as they that were inſtituted Leaders, and to them alſo of inferiour degree, I meane the *Presbyters.*

Theodoret [a] mentioneth the three diſtinct Orders of *Biſhop*, *Presbyter*, and *Deacon*, where he aſcribeth dignity to the *Biſhop*, as to the ſuperiour, and having affirmed (as *in* 1. *Philip.* he had formerly done) that *Olim idem fuit Presbyter, qui Epiſcopus*: Of old the ſame man was called both *Biſhop* and *Presbyter*, he thus concludeth: *Sed tamen etiamſi Presbyteris has leges conſtituit divinus Apoſtolus, clarum eſt quòd oportet primos ſervare Epiſcopos, ut qui ſint majorem dignitatem aſſecuti.* Although the Divine Apoſtle preſcribed theſe lawes unto the *Presbyters*, yet tis manifeſt that the *Biſhops* ought to obſerve the ſame, as they that have attained to greater dignity. The ſame Author ſpeaking in the praiſe of one *Jacobus Biſhop* of *Niſibis* giveth him theſe honourable titles and commendation [b]. *In hac* [*Niſibi*] *Epiſcopus ſimul atq; princeps civitatis, ac dux erat Jacobus,——hic renidebat radiis Apoſtolicæ gratiæ.* In this City of *Niſibis James* was both Biſhop and Governour. ——he ſhined with the raies of Apoſtolic allgrace. Alſo he reciteth an Epiſtle of certaine *Biſhops* who make expreſſe mention of a Dioceſſe [c]. *Epiſcopi Illirici eccleſiis Dei et Epiſcopis Diœceſeos Aſianæ, Phrygiæ, Cataphrygiæ, Pacatianæ, ſalutem in Domino. &c.* The Biſhops of *Illiricum* to the Churches of God, and Biſhops of the Dioceſſe of *Aſia*, *Phrygia*, *Cataphrygia*, *Pacatiana*, Greeting &c.

a In 1 Tim. cap. 3. ver. 1.

b Eccleſiaſt. Hiſt. lib. 2 cap. 30.

c Eccleſiaſt. Hiſt. lib. 4. cap. 9.

Eucherius

Eucherius Lugdunenſis [a] likewiſe remembreth the three diſtinct Orders of *Biſhops*, *Presbyters* & *Deacons*, & expoundeth them in this manner; *Epiſcopus ſuperinſpector, & ideò Propheta ait, Speculatorem te poſui domûs Iſrael: Presbyter, Senior, Diaconus, Miniſter.* The *Biſhop* is the cheife Overſeer, and therefore the Prophet ſaith, I have made thee a watchman of the houſe of Iſrael: the *Presbyter* is an Elder, the *Deacon* a Miniſter.

[a] *In interpretatione nominum Graecorum.*

Sidonius Apollinaris [b] more then once maketh mention of a *Metropolitan*: he alſo ſaith, that *Biſhops* are thoſe *Per quos minorum ordinum miniſteria ſubrogantur: who depute inferiour Miniſtries*: which words do manifeſtly import an apparent imparity, and that there are *Minores Ordines* in the Clergy: and then deſcending to lay open the miſeries that *Dioceſſes* and *Pariſhes* muſt undergo if they be ſpoyled of their *Biſhops*, he thus writeth, *Populos exceſſu Pontificum orbatos, triſtis interciſæ fidei deſperatio premit, nulla in deſolatis cura diœceſibus parochiiſq;. Videas in Eccleſiis aut putres culminum lapſus, aut valvarum cardinibus avulſis, baſilicarum aditus hiſpidorum veprium fructicibus obſtructos. Ipſa (proh dolor!) videas armenta, non modò ſemipatentibus jacere veſtibulis, ſed etiam herboſa viridantium altarium latera depaſci. Sed jam nec per ruſticas ſolùm ſolitudo parochias, ipſa inſuper urbanarum Eccleſiarum conventicula rareſcunt. Quid enim fidelibus ſolatii ſupereſt, quando clericalis non modo diſciplina, verùm etiam memoria perit? Equidem cum clericus quiſq; defungitur, ſi be-*

[b] Lib. 7. epiſt. 9.

[c] Lib. 7. Epiſt. 6.

benedictione ſucciduâ non accipiat dignitatis hæredem, in illa Eccleſia Sacerdotium moritur, non ſacerdos. Atq; ita quid ſpei reſtare pronuncies, ubi facit terminus hominis finem religionis? Altiùs inſpicite ſpiritualium membrorum damna: profectò intelligetis quanti ſubripiuntur Epiſcopi, tantorum vobis populorum fidem periclitaturam. The people being left deſtitute of their Biſhops, *their hope of Religion lyeth a bleeding, there beeing none to take care of their deſolate* Dioceſſes *and Pariſhes: There may you ſee the lofty ſpires of Churches mouldred to the ground, the doores throwne of the hinges, the Porches filled up with Briars and Brambles: There, oh the pitty! may you behold whole herds of cattle feeding by the very ſide of the Altar, & not an hatch left to keepe out; no Aſſembly for Divine ſervice now to be kenn'd in Country or City. And indeed, what ſhadow of comfort can the godly expect, when Eccleſiaſticall diſcipline is gone, and the very memory thereof periſhed? If after the death of one, another be not ordained to ſucceed, not the Preiſt alone, but the Preiſthood it ſelfe is extinct: and what is to be hoped, when religion hangs upon the ſingle thread of a mans life? Take a ſtrict view of the Chriſtians ſtate, and ye ſhall find that upon* Biſhops *rooting out, the Chriſtian faith will be put in jeopardy.* And I would to God we had not cauſe to complaine of the horrid & barbarous attempts of divers among us (Chriſtians I can ſcarce call them) againſt ſome of our mother Churches †, who as if they had ſtudied how to affront the Almighty to his face, and purpoſely

† Canterbury, Worceſter. Winchester. Gloceſter. Chichester, and many others.

purpoſely (as *Manaſſes* to anger him) have not ſpared to prophane thoſe goodly ſtructures, and moſt irreligiouſly and Antichriſtianlike to deface the inſtruments there prepared and imployed in the ſervice of the great God. At the very thought whereof I tremble and ſtand amazed, and can hardly beleive the Chriſtian world in any age, can parallel it with an example of the like abominable and Atheiſticall villanies, yet to this day uncenſured. *Monſtrum horrendum informe ingens &c.* as the Poët. If our Saviour in his Zeale drave the buyers and ſellers out of the Temple, as makeing the houſe of prayer a den of theeves; what may we thinke he would do to thoſe who deſire to be accounted great ſticklers for reformation, and yet moſt Heathenlike do debaſe and demoliſh thoſe holy places, and in flat defiance of God and his worſhip, would turne prayer and divine ſervice out of doores? But theſe are the fruites of contempt of Epiſcopall government, even rebellion againſt God and his ſacred Ordinances. I will not ſay it is lawfull to bring any rayling Accuſation againſt them, but we have juſt cauſe to affoord them the ſame language as the Archangell did the devil [a], *The Lord rebuke them.* Of whom alſo we may truely ſay as the Prophet *David* [b], *They grin like a dog and run about the City. Behold, they ſpeake with their mouth, & ſwords are in their lips, but thou O Lord, ſhalt have them in deriſion. Deſtroy thou them* [therefore] *O God, let them*

[a] Jude 9.

[b] Pſal. 59. 6.

them periſh through their owne imaginations: caſt them out in the multitude of their ungodlineſſe, for they have rebelled againſt thee[c]. And *be not mercifull unto them that offend of malitious wickedneſſe.* *Pſalm.* 59. 5.

[c] Pſal. 5. 11.

Iſidorus Peluſiota highly extolleth *Epiſcopacy* when he ſaith[d], *Epiſcopatûs nomen, & res ipſa divinum quiddam ſit, atq; omni alio munere, ac dignitate præſtantius. Let the name of* Epiſcopacy, *and the thing it ſelfe be divine, and more excellent then any other function or dignity.*

[d] Lib. 2. Epiſt. 125.

Leo[e] hath expreſſe mention of a Dioceſſe, *Quod nunc in ſua Diœceſi Reſtitutus Epiſcopus factum eſſe cauſatus eſt, &c. Which* Reſtitutus *the Biſhop blamed, that it was done in his Dioceſſe, &c.* Where he alſo ſaith that *Biſhops* do beare the figure of *Moſes* and *Aaron*: aud *Presbyters* of the ſonnes of *Aaron*: and therefore *Presbyters* ought not to aſſume that which appertaineth to their ſuperiours the *Biſhops*: his words are, *In divinis literis præcipiente Domino ſolus Moyſes in tabernaculo Dei erexit altare, ſolus ipſe unxit; qui utiq; ſummus Sacerdos Dei erat, ſicut ſcriptum eſt de eo: Moyſes & Aaron in Sacerdotibus ejus: Ideóque id quod tantum facere principibus Sacerdotum viſum eſt, quorum typum Moyſes & Aaron tenuerunt; omnino decretum eſt, ut* * *Corepiſcopi vel Presbyteri, qui filiorum Aaron geſtant figuram, arripere non præſumant.* *Moyſes* alone by Gods command in the holy Scriptures, erected an Altar in the Lords Tabernacle, he alone anointed, as being the high Preiſt of

[e] Epiſt. 66.

* In ſome Copies corruptly written *Coepiſcopi.*

of the Lord, as it is written of him, *Moyses* and *Aaron* amongst his Preists: Therefore it was decreed that the Rurall Bishops or Presbyters which resemble the Sonnes of *Aaron*, should by no meanes presume to meddle with that which is appointed to be done by the high Preists only, typified by *Moyss* and *Aaron*. And a little after he saith that *Presbyters* are ordained after the example and patterne of the seventy Disciples, whose figure or likenesse they beare. *Hæc omnia illicita sunt Corepiscopis, qui ad exemplum & formam septuaginta Discipulorum esse noscuntur, vel Presbyteris, qui eandem gestant figuram.* All these are unlawfull to be done by Rurall Bishops or Presbyters, both of whom resemble the seventy Disciples. Also in the same Epistle he designes the *Presbyters* to the Cure of the lesser and particular Congregations, reserving unto *Bishops* the speciall Superintendency over publique Towns and Cities. *Ubi minores sunt plebes, minoresque conventus, Presbyterorum cura sufficiat; Episcopalia autem gubernacula non nisi majoribus populis, & frequentioribus Civitatibus oporteat præsidere.* And *in Epist.* 54. he maketh expresse mention of a *Metropolitan Bishop*.

Primasius having testified *Timothy* to be ordained a *Bishop* by the imposition of S. *Pauls* hands, descendeth to the exposition of that place of S. *Paul* to *Timothy*: *Against an Elder receive not an accusation, but before two or three witnesses* [a]. Upon which text according to the exposition of *Epi-*

[a] Epist. 1. ad Tim. cap. 5.

phanius before alleaged, by Elder he intendeth a *Presbyter*, and not one that is such by age. *Injustum est adversus quemvis absentem accusationem recipere: cum hoc nec secularia judicia faciant, quanto magis de Domini Sacerdote? It is unjust to admit an accusation against any man that is absent; And when secular Iudges allow not this, how much rather should it not be done against a Preist of the Lord.*

b Constit. 123. Pag. 345.

Justinianus Imperator[b] maketh often mention of *Archbishops, Patriarches, & all other Ecclesiasticall Orders*, where we also many times find the three distinct orders of *Bishops, Presbyters*, and *Deacons*; I will instance one for all. Ἀπαγορεύομεν δὲ τοῖς ὁσιωτάτοις ἐπισκόποις, καὶ πρεσβυτέροις, καὶ διακόνοις, καὶ ὑποδιακόνοις, καὶ ἀναγνώσταις, καὶ παντὶ ἄλλῳ οἱουδήποτε εὐαγοῦς τάγματος ἢ σχήματος καθεστῶτι ταβλίζειν, ἢ τῶν τοιαῦτα παιζόντων κοινωνοὺς, ἢ θεωροὺς γίνεσθαι, ἢ εἰς οἱ ἀνδήποτε θεαντοῦ θεωρῆται χάριν παραγίνεσθαι. *Wee forbid the most holy* Bishops, Presbyters, Deacons, Subdeacons, *and* Readers, *and all others whatsoever that have taken upon them any Order, or Office in the Ministery, that they neither play at Tables, nor be spectators of such games, nor yet that they associate themselves with such as frequently use such sort of games.*

c In Isa pag. 36.

Procopius Gazeus (though he allowes not Bishops to be Princes and Emperours yet) admits them to be Counsellors of the people, like unto *Moses* and the *Prophets*[c]: *Meminerint* (saith he) *Episcopi, se non tanquam Principes, aut Imperatores, sed ut Consiliarios (quales Prophetæ ipsi, & Moyses extiterunt, quibus per omnia similes esse debent) populo*

pulo concedi. Let the *Bishops* remember that they are bestowed upon the people, not as Princes and Emperors, but as Councellors, such as were *Moyses* and the Prophets, to whose example they ought to conforme themselves. And therefore no marveile that Christian Princes have made use of them in all their weighty affaires [c], and greatest Councels, especially our English Kings and Monarkes, who both before the Conquest, and in all Parliaments since, have usually called and placed those lights of the Church, whereby their decrees and edicts have beene

[c] That the ancient Kings of *England*, had the approbation and consent of the *Bishops*, or of some of the cheife of them, as well as of the *Potentates* of the Land, to all their Charters of any speciall note: And also in their chiefest and greatest Councels, by these few extracts ensuing may appeare. *Ego Ethelbertus Rex Cantiæ cum consensu venerabilis Archiepiscopi Augustini ac principum meorum, dabo, & concedo in honore Sancti Petri aliquam partem terræ juris mei, quæ jacet in Oriente Civitatis Dorobernia: ita duntaxat ut ibi monasterium construatur, &c. Igitur adjuro & præcipio in nomine Domini Dei omnipotentis qui est omnium rerum Iudex justus, ut præfata terra subscripta donatione sempiternaliter sit confirmata, ita ut nec mihi, nec alicui successorum meorum, Regum, aut Principũ, sive cujuslibet conditionis dignitatibus & Ecclesiastici gradibus, de ea aliquid fraudare liceat.* I Ethelbert King of Kent, with the consent of the Reverend Archbishop Augustine, do for the honour of Saint Peter, give and grant certaine part of my landly ing on the east part of Dover; To this purpose only, that a Monastery be erected there &c. I therefore in the name of God allmighty, who is the just Iudge of all things, require and charge that the foresaid land be for ever so confirmed, that it shall not be lawfull either for me, or any my successors, Kings, or Princes, nor for any Dignities, or Ecclesiasticall Degrees of what condition soever, to alienate any part of it. Ex Charta Ethelberti Dat. Anno Dom. 605. apud Cl. ac ornatissimum virum D. Hen. Spelman Eq. Aur. Conc. pag. 118. Anno Dominicæ incarnationis 605. Ethelbertus Rex in fide roboratus catholica, una cum Beata [alias Berta vel Bertha] Regina, filioque ipsorum Eadbaldo, ac reverendissimo Præsule Augustino cæteraque optimatibus terra, solemnitatem Natalis Domini celebravit Cantuariæ. Convocato igitur ibidem communi Concilio, tam Cleri quam populi, Die quinto Idûs Ianuarii, omnium & singulorum approbatione et consensu monasterium suprædictum per ipsum beatum Augustinum, Deo et Monachis ibidem perpetuo Domino Deo servituris, cum dotatione ejusdem tradidit, atque perpetua libertate donavit, possessionibusque terrarum variis, et aliis donis amplissime ditavit* King Ethelbert confirmed in the Catholique faith, together with Beata [alias Berta or Bertha] his Queene, and with their son Eadbald, and the most Reverend

the

Prelate Auguſtine, and with the reſt of the Nobility of the Land, ſolemnely kept his Chriſtmas at Canterbury. And a common Councell being there aſſembled, as well of the Clergy as the People, on the ninth day of Ianuary, by the common approbation, and conſent of all and every one of them, he by Saint Auguſtine dedicated to God, and the monaſticall men that ſhould for ever after ſerve there, the foreſaid monaſtery, and endowed the ſame with ample poſſeſſions, and perpetual liberty, and enriched it with moſt munificent gifts, apud eundem, pag. 116. Ego Adelſtanus Rex conſilio VVlfelmi Archiepiſcopi mei, & aliorum Epiſcoporum meorum, mando præpoſitis meis omnibus &c. I *Adelſtan* by the advice of *VVlfelme* my Archbiſhop, and of other my Biſhops, do command my Officers &c. *apud eundem, pag.* 402. Againe, *Ego Adelſtanus Rex, notifico præpoſitis meis omnibus in regno meo, quòd conſilio VVlfelmi Archiepiſcopi mei, & omnium Epiſcoporum meorum &c.* I King *Adelſtan* ſignify unto all my Officers in my Kingdome, that by the advice of *VVlfelme* my Archbiſhop, and of all my Biſhops &c. *Inter Leges Adelſtani vel Ethelſtani apud eundem pag.* 403. The ſecond Charter of King Edward the Confeſſor, granted to the Church of Saint Peter at weſtminſter *An. Dom.* 1066 was *cum conciſio & decreto Archiepiſcoporum, Epiſcoporum, Comitum, aliorumque ſuorum Optimatum* with the Councill and decree of the Archbiſhops, Biſhops, Earles, and other Potentates. *apud eundem pag.* 630 The great Councill of King *Ina circa An. Dom.* 712. is remarkable, the Edicts thereof being enacted *per commune conciliuum, & aſſenſum omnium Epiſcoporum & Principum, Procerum, Comitum, & omnium ſapientum, ſeniorum, & populorum totius Regni, & per præceptum Regis Ina.* By the common Counſel and conſent of all the Biſhops and Princes, Nobles, and Earles, and of all the wiſemen, Elders and people of the whole Kingdome, and by the command of King Ina. *apud eundem* pag. 219. An Aſſembly fully correſpondent to our late Parliaments of England, and ſutable to that definition of our late famous Lawyer *Sir Ed. Coke Knight* who ſaith, that a Parliament is the higheſt and moſt honourable and abſolute Court of Iuſtice of England, conſiſting of the King, the Lords of Parliament, and the Commons. And againe, the Lords are here divided into two ſorts viz. Spirituall and Temporall. And Commons are divided into three parts viz. into Knights of Shires or Counties, Citizens out of Cities, and Burgeſſes out of Burroughs: All which have *Voices* and *ſuffrages* in Parliament. *Coke Inſtitutes Lib* 2. *fol.* 109. *b. &c.* It is alſo worthy our obſervation that the great Charter of *England*, by which we claime our Liberty and priviledges, was granted and confirmed by the Counſell and conſent of moſt of the Biſhops, as well as the Nobles of the Land, and was by them atteſted, their names being thereunto ſubſcribed, and prefer'd before all the Nobility of what ranke or quality ſoever.

the more ſutable and correſpondent to the divine Law, and the whole body of the Clergy concluded thereby. And although *Biſhops* be ſometimes in Antiquity called *Principes*, let not any

any man thinke that they are understood so to be, saving onely in regard of their rule and government in the Church and Church affaires.

Gregorius Episcopus Turonensis [a] out of a former History maketh relation of seven *Presbyters* by name that were ordained *Bishops*; Also he remembreth one *Laurentius* that in the time of the Emperour *Decius* (who raigned *Ann. Dom.* 250) was an *Archdeacon*. And [b] he relateth that in the second yeare of *Arcadius* and *Honorius* Saint *Martin Bishop of Tours* did much good at a Village within his Dioceſſe: *Sanctus Martinus Turonorum Episcopus plenus virtutibus & sanctitate, præbens infirmis multa beneficia octogesimo & primo ætatis suæ Anno, Episcopatus vero vicesimo & sexto, apud Condatensem diœcesis suæ vicum*. Saint Martin Bishop of *Tours* full of virtue and holinesse did much good to the weake at *Condatensis* a village of his Dioceſſe, in the 81 yeare of his age, and 26 of his Episcopacy. Behold here an other ancient and authenticke authority for Diocesan Bishops; for Saint *Martin* according to this Author died *in Ann. Dom.* 385. being of the age of 81 yeares, and in the 26 yeare of his Consecration. Againe, [a] he recordeth that one *Rusticus* being a *Presbyter* of the Dioceſſe of *Auvergne* was ordained the seventh *Bishop* thereof. He also reporteth that Saint *Illidius* having worthily attained to the Bishopricke of *Auvergne* [b], *Non solùm ipsos Averni territorii terminos, verùm etiam vicinarum urbium fines adivit*, Did not onely visite the

a Lib. 1. cap. 38.

Archidiaconus.

b Lib. 1. Cap. 43.

a Lib. 2. Cap. 13.

b In vita S. Illidii Episcopi.

utmoſt coaſts of *Auvergne*, but of the neighbouring Cities alſo. Here is not onely a Dioceſſe, but an addition of divers territories to the Dioceſſe of a worthy *Biſhop*.

Gregory the great upon theſe words of the Evangeliſt [c]. *Whoſe ſinnes ye remit they are remitted, and whoſe ſinnes ye retaine they are retained,* ſaith that *Biſhops* have the rule and government of the Church, and do ſupply the place of the Apoſtles; *Libet* [d] *intueri, illi diſcipuli ad tanta onera humilitatis vocati, ad quantum culmen gloriæ ſint producti. Ecce non ſolùm de ſemetipſis ſecuri fiunt, ſed etiam alienæ obligationis poteſtatem relaxationis accipiunt; principatum q; ſuperni judicis ſortiuntur, ut vice Dei quibuſdam peccata retineant, quibuſdam relaxent. ſed ſic eos a Deo decebat erigi; qui tantum pro Deo conſenſerant humiliari. Ecce qui diſtrictum Dei judicium metuunt, animarum judices fiunt, & alios damnant, vel liberant, qui ſemetipſos damnari metuebant. Horum profectò nunc in eccleſia Epiſcopi locum tenent; ligandi at q; ſolvendi authoritatem ſuſcipiunt, qui gradum regiminis ſortiuntur.* Let us ſee unto what an height of glory thoſe diſciples were advanced, who were called to undergo the burden of ſo much debaſement. Lo, they are not onely ſecure for themſelves, but they receive the power alſo of releaſing others. and partake of the power of the ſupreame Judge, that in God's ſtead they may retaine the ſins of ſome, and remit the ſins of others. But it was fit they ſhould be thus advanced by God, who were content to be ſo much

[c] In Evangel. Homil. 26. *ante medium.*

[d] *Ex parantiquo exemplari* M.S.

much debaſed for him. Behold, they become the Judges of other mens ſoules, who ſtand in feare themſelves of the ſevere Judgment of God; and they condemne or quit others, who feare to bee condemned themſelves: The Biſhops now ſupply the roome of theſe Apoſtles, and they who attaine to the degree of Governours of the Church, receive alſo the power of binding and looſing.

Iſidorus Hiſpalenſis [a] averreth Biſhops to bee prefigured by *Aaron*, and *Presbyters* by the ſonnes of *Aaron*, and *Deacons* by others the *Levites*; *Aaron* (ſaith he) *ſummus ſacerdos, id eſt Epiſcopus fuit, & filij ejus Presbyterorum figuram præmonſtrabant.* *Aaron* was the high Preiſt, *i e.* the *Biſhop*, and his ſonnes prefigured the *Presbyters*. Againe, *Presbyterorum ordo exordium ſumpſit a filiis Aaron, (ut dictum eſt) qui enim ſacerdotes vocabantur in veteri Teſtamento, hi ſunt qui nunc appellantur Presbyteri, & qui nuncupabantur principes ſacerdotum, nunc Epiſcopi nominantur.* The order of *Presbyters* tooke its originall from the ſonnes of *Aaron* (as is aforeſaid) for they who were called Preiſts in the old Teſtament, are they who are now called *Presbyters*, and they who were then called high Preiſts, are now named *Biſhops*. And touching *Deacons* [b], he ſaith, *Diaconorum ordo à Levi tribu accepit exordium*. The Order of *Deacons* had it's Originall from the tribe of *Levi*.

Ina, ſometimes one of the Kings of this Nation, among his Eccleſiaſticall Lawes, forbid-

[a] Lib. 2. *de officiis* Eccleſiaſt. cap. 5. & cap. 7.

[b] Ibid. cap 8.

deth that any one under a great penalty, ſhould give falſe evidence before a Biſhop; He thus decreeth [c]. *Si quis coram Epiſcopo teſtimonium aut pignus ſuum falsò produxerit, 120, ſolidis compenſato.* If any man ſhall produce a falſe teſtimony or pledge before the *Biſhop*, let him be fined 120ſ. Which Law had beene altogether in vaine, if *Biſhops* had not beene accuſtomed to receive the evidence of witneſſes; and therefore capable of Judicature.

c *Inter leges Eccleſiaſt. Inæ Regn Occident. Saxonum* A.D. 693, *apud Dominum* Henr. Spelman. *pag.* 184.

Venerable Bede [a] putteth the matter out of queſtion, and giveth moſt pregnant evidence that *Biſhops* ſupply the roome of the Apoſtles, and *Presbyters* of the ſeventy Diſciples. *Sicut duodecim Apoſtolos formam Epiſcoporum exhibere ſimul & præmonſtrare, nemo eſt qui dubitet; Sic & hos ſeptuaginta duos figuram Presbyterorum, id eſt, ſecundi ordinis ſacerdotum geſſiſſe ſciendum eſt. Tametſi primis Eccleſiæ temporibus, ut Apoſtolica Scriptura teſtis eſt, utrique Presbyteri, utrique vocabantur Epiſcopi, quorum unum ſapientiæ maturitatem, alterum induſtriam curæ paſtoralis ſignificat.* As none can doubt that the twelve Apoſtles did both exhibite and foreſhew the patterne of *Biſhops*, ſo muſt we alſo know that theſe ~~twelve~~ 70. Diſciples prefigured the *Presbyters*, *i.e.* the Preiſts of the ſecond ranke. Although in the Primitive times of the Church both of them were called *Presbyters*, and both of them *Biſhops*; the one whereof ſignified the maturity of wiſedome, the other the induſtry of Paſtorall care. This renowned *Engliſh Presbyter*, the honour of England,

a In *Luc* cap. 10 vet 1.

England, and Mirrour of his time (as a Learned moderne Divine [b] ſtiles him) could ſay there were none that doubted, but that *Biſhops* are in the roome of the Apoſtles, and *Presbyters* of the ſeventy Diſciples [c]. But England is not now the ſame as it was in the daies of *Venerable Bede*: there is now a kind of phrenſy hath ſo poſſeſſed Engliſh men, that many not onely doubt whether *Biſhops* take any regularity from the Apoſtles, but they are ſo farre captivated by the cunning ſleights of the devil, that they ſcorne and vilify that divine ordination of Epiſcopacy as Popiſh and Antichriſtian: an helliſh aſſertion, and which more fitly becomes the mouthes of Turkes and Infidels, then ſuch as would be accounted Chriſtians, or pretend to hold Communion with the Catholicke Church.

To produce more witneſſes to prove ſo cleere a Truth were but to light a Candle before the Sunne. All ſucceeding ages as well as the former without the leaſt interruption untill the daies of *Calvin*, having conſtantly continued and preſerved the order, power, and authority of Biſhops, as a divine and Apoſtolicall truth.

[b] Dr. Featly.

[c] *ſicut in Apoſtolis forma eſt Epiſcoporum, ſic in ſeptuaginta forma eſt Preſbyterorũ ſecundi ordinis. Pet. Comeſtor. Allegor. in Nov. Teſtam. m.ſ.* Lib 14. c. 2.

CAP. IV.

Cap. IV.

That Timothy and Titus were Biſhops, proved by the Authority of ancient fathers and writers.

SOme there are and thoſe not a few, who by ſome plauſible and colourable arguments, would perſwade the ignorant, that *Timothy* and *Titus* were *Evangeliſts* onely, and not *Biſhops*, and therefore no preſident or patterne of Epiſcopall authority to be warranted or grounded upon the power delegated them by the Apoſtle; But not to miſpend time in anſwering popular arguments, let us heare the teſtimonies of ancient writers, who poſitively affirme that they were *Biſhops*, the one of *Epheſus*, the other of *Crete*.

Clemens Romanus [a] ſaith expreſſely that *Timothy* was ordained *Biſhop* of *Epheſus* by S. *Paul*, and that *Titus* was Biſhop of *Crete*.

Euſebius Pamphilus [b] hath thus recorded, *Lucas in Actibus Apoſtolorum plurimos ejus* [i.e, Pauli] *ſocios memorat, & participes prædicationis, ſicut Timothei meminit & Titi, quorum alter in Epheſo Epiſcopus, alter ordinandis apud Cretam Eccleſiis ab eo præficitur*. Luke in the Actes of the Apoſtles makes mention of many of Saint Pauls companions and fellow preachers, as of *Timothy* and *Titus*, one whereof was by him appointed Biſhop of *Epheſus*, the other of *Crete*.

[a] Lib. 7. Conſtit. cap. 47.

[b] Eccleſiaſt. Hiſt. lib. 3. cap. 4.

Epiphanius

Epiphanius [a] thus, *Corruit Aerii ſermo, & quòd non poteſt idem eſſe, docet divinus Apoſtoli ſermo, quis ſit Epiſcopus, & quis Presbyter, cum dicit ad Timotheum qui erat Epiſcopus, Presbyterum ne objurges, ſed adhortare velut patrem &c.* *Aerius* his aſſertion failes, and that it cannot be the ſame man, the Apoſtles words inſtruct us, who is a Biſhop, and who a Presbyter, when he ſaith to Timothy who was a Biſhop, *Rebuke not an Elder, but intreate him as a father.*

[a] Hæreſ. 75. *poſt medium.*

Saint Ambroſe [b] (or at leaſt the Author of the Commentaries upon the Epiſtles that go under his name) thus, *Timotheum Presbyterum a ſe creatum Epiſcopum vocat.* He calleth *Timothy* Presbyter, whom he himſelfe had ordained Biſhop. And in his Prologue to the firſt Epiſtle to *Timothy*, *Hunc*[*Timotheum*]*jam creatum Epiſcopum inſtruit*[*Apoſtolus*]*per Epiſtolam, quomodo debet Eccleſiam ordinare.* The Apoſtle inſtructs[*Timothy*]being already a Biſhop how he ſhould order the Church. Alſo in the Prologue to the Epiſtle to *Titus*, *Titum Apoſtolus conſecravit Epiſcopum; & ideò commonet eum, ut ſit ſollicitus in eccleſiaſtica ordinatione.* The Apoſtle conſecrated *Titus* a Biſhop, & therefore admoniſheth him to be carefull of Eccleſiaſticall Ordination.

[b] In Epheſ. cap. 4.

Saint Hierome thus, [c] *Timotheus Epheſiorum Epiſcopus ordinatus a Paulo ex gentibus erat.* Timothy who was ordained Biſhop of *Epheſus* by *Paul*, was[converted]from among the Gentiles. Againe, in his Expoſition of theſe words of Saint *Paul*

[c] Catalog. Script.

[d] 2 Tim. 1. 6. *Paul* [d] *quæ in te eſt per impoſitionem manuum mearum.* which is in thee by the putting on of my hands: he thus commenteth, *ad Epiſcopatum ſcilicet*, to wit to Epiſcopacy.

[e] In 1. ad Philip. Homil. 2. *prope initium.* *Saint Chryſoſtome* [e] upon theſe words of Saint *Paul* to *Timothy*, *Imple miniſterium tuum*, fullfill thy miniſtery, giveth this comment, *Quùm jam eſſet Epiſcopus; nam Epiſcopum illum fuiſſe declarat, ſic illi ſcribens, manus citò nemini impoſueris.* when he was now Biſhop; for that he was a Biſhop he manifeſteth writing to him, *Lay hands ſuddenly on no man.*

[f] In 1. ad Timoth. cap. 1. ver. 2. *Sedulius* [f] upon theſe words unto *Timothy*, writeth in this manner, *Iſte Timotheus Epiſcopus fuit in Epheſo &c.* This *Timothy* was Biſhop of *Epheſus* &c.

[g] Prolog. in Epi. ad Timoth. *Theodoret* thus [g], *Vt quid obſecro, quùm & alios haberet Paulus diſcipulos, nempe Silam, Lucam, & alios, ad Timotheum ſolùm & Titum nominatim ſcribit? Et dicimus, quòd his Eccleſias regendas jam tradiderat, reliquos verùm ſecum adhuc habebat.* For what purpoſe I pray, doth Saint *Paul* write expreſſely to Timothy and Titus onely, when he had other diſciples alſo, namely *Silas*, *Luke* and others? And we anſwer, that he had allready delivered over the Churches to be governed by them, but had the reſt of his Diſciples with him.

[a] Prolog in Epiſt. ad Titum. Againe, [h] *Titus egregius erat Pauli diſcipulus: Cretæ verò quæ maxima erat, ordinatus a Paulo Epiſcopus: Permiſſum autem ipſi erat, & commiſſum, ut inferiores ordinaret Epiſcopos.* *Titus* was a famous ſcholler

ler of Saint *Paul*, who made him Biſhop of *Crete*, a very great Province, and it was granted and committed to his charge, that he ſhould ordeine inferiour Biſhops. whereby it appeareth that *Titus* was not onely a Biſhop, but an Archbiſhop, he having inferiour Biſhops under his charge.

Primaſius thus [a], *Timotheus Epiſcopus fuit diſcipulus Pauli, huic per literas authoritatē dat corrigendi omnē eccleſiaſticam diſciplinam &c.* *Timothy* the Biſhop was Saint *Pauls* diſciple; to whom in his Epiſtle he gave power to correct all Eccleſiaſticall diſcipline &c.

a *Præfat. in Epiſt. ad Tim.*

In the commentary collected by *Oecumenius* thus [b], *Simul enim ut Paulus illi* [i. e. *Timotheo*] *manus impoſuit ordinans ipſum Epiſcopum, donum quoq; in eum ſupervenit.* As ſoone as *Paul* had laid hands on *Timothy*, ordeining him a Biſhop, he became immediatly gifted.

b *In Timoth. 2. cap. 1.*

That *Timothy* and *Titus* were Biſhops, is a confeſſed truth in all antiquity, and was never queſtioned till of late yeares [c], that faction and ſchiſme came to a full grouth. But for the better ſatisfaction of ſuch as are ſcrupulous, I remit them to the teſtimonies of the learned writers of later ages, of which I will name a fewe.

c *Etiam ab bonis Epiſcopis, Timotheo, Tito, & aliis magni ſit Paulus. Luther in Evangeliū. profeſt. S. Barthol. Propè finem.*

Haymo, in Epiſt. ad Philemon. 1. & in Argument. in 1. Epiſt. ad Timotheum.

Theophilact Prolog. in Epiſt. ad Tit. & in Phil. 1.

Anſelmus, Præfat. in 1. Tim. & in Titum.

Bruno, in 1. Tim. 3. Prolog. in 1. Tim. & in Titum,

~~*Et in Expoſ.*~~ 1 *Tim.* 3. where he ſaith, that *Titus* was an *Archbiſhop*.

Saint *Bernard in Cantica Serm.* 30. *prope finem.*

Many more witneſſes of this truth might be produced, but theſe are enough to ſatisfie any unpaſſionate reader, and are of ſufficient worth to be credited and preferred before the idle fancies and invalid arguments of a few ſchiſmaticall and factious ſpirits.

Cap. V.

Cap. V.

That the power of Ordination appertaineth onely to Biſhops, proved by ſcriptures.

WHoſoever will take upon him to be a faithfull Miniſter of Ieſus Chriſt, muſt be able to prove himſelfe lawfully called and ordained thereunto, it being a matter of moſt dangerous conſequence, for any man to undertake the diſpenſation of the word and ſacraments, without a lawfull and warrantable miſſion, ſuch as hath ſufficient ground in Gods word. For as our Saviour himſelfe came not into the world, before he was ſent from his father: *I proceeded forth, and came from God, neither came I of my ſelfe, but he ſent mee* [a]. And as the bleſſed Apoſtles likewiſe, went not forth to preach till they were ſent, and ordained by Chriſt himſelfe: *As my father ſent mee, even ſo ſend I you* [b]. And, *Go yee* therefore, *and teach all nations* [c]. And, I *have choſen you, and ordained you* [d] *&c.* In like manner the Miniſters of the Goſpell muſt firſt be ſent, and ſo derive their calling from our Saviour, without which we cannot expect, that they ſhould deliver unto us the pure word of God, according to that of Saint *Paul* [e] *How ſhall they call on him, of whom they have not heard? and how ſhall they heare without a preacher? and how ſhall they preach except they be ſent?* By this

a Io. 8. 42.

b Io. 20. 21.
c Matt. 28. 19.
d Io. 15. 16.

e Rom. 10. 14, & 15.

rule we are taught to diſcerne true and orthodox Miniſters, from uſurpers, theeves, and intruders [a] *Verily, verily, I ſay unto you, he that entreth not by the doore into the ſheepfold, but climbeth up ſome other way, the ſame is a theife, and a robber.* Now what is it to climbe up ſome other way, but to ruſh into the Miniſtery without a lawfull calling and ordination thereunto, according to the inſtitution of Chriſt? And if we take a ſerious view of the practice of the Apoſtles, we ſhall find that they ordinarily gave miſſion by impoſition of hands, before admiſſion to execute any office in the Miniſtery [b]. The ſeven *Deacons* were elected and that duely, but that was not enough, they muſt alſo be ordained by impoſition of hands before they can officiate.. And by whom muſt they de ſo ordained? not by the multitude who elected them, but by ſuch as had received authority from the Maſter, which were the bleſſed Apoſtles [c]. *whom they ſet before the Apoſtles, and when they had prayed, they laid their hands on them.* Presbyters or Elders alſo were ordained in every Church, but by whom? not by the Congregation or company of beleevers, but by ſome of the Apoſtles [d]: *And when they* [id eſt *Paul* and *Barnabas*] *had ordained them Elders in every Church, and had prayed with faſting, they commended them to the Lord on whom they beleeved* [e]. Here it is evident that albeit the Congregation did elect, yet none but the Apoſtles did ordaine. And we find not in all the new Teſtament, that any man

a Io. 10. 1, 2.

b *Dionyſius Areopagites qui ab Apoſtolo Paulo inſtructus, credidit Chriſto, ſecundum ea quæ in Apoſtolorum Actibus deſignantur, primus apud Athenas ab eodem Apoſtolo Epiſcopus fuerit ordinatus.* Dionyſius Corinth. Epiſcopus, *apud Euſeb. lib. 4. cap. 23.*

c Act. 6. 5, 6.

d ——*quod fecerunt & Apoſtoli, per ſingulas provincias, Presbyteros & Epiſcopos ordinantes &c.* Hieronie in Matt. cap. 25 ver, 26.

e Act 14. 23.

man was ordained to the worke of the Miniſtery, otherwiſe then by impoſition of ſome of the Apoſtles hands,) unleſſe he were immediatly called of God) untill ſuch time as the Apoſtles had conferred Epiſcopall power and authority upon *Timothy* and *Titus*, who that they were Biſhops is, I truſt, ſufficiently proved; but ſome and thoſe not a few, will not be perſwaded that *Timothy* was ordained otherwiſe then by a company or certaine number of Presbyters; and to make this good they ſtrongly urge that of St *Paul* [c]. *Neglect not the gift that is in thee, which was given thee by propheſy, with the laying on of the hands of the Presbytery**. But if St *Paul* be ſufficient to be his owne expoſitor, he will tell us in expreſſe termes, that his owne hands [d] were thoſe which were impoſed upon *Timothy* at his ordination. For in another place he thus writeth to *Timothy* [e], *wherefore I put thee in remembrance, that thou ſtirre up the gift of God which is in thee by the putting on of my hands*. [f] Shall we now thincke that *Timothy* was ordained by any Covent, Councill, or aſſembly of Presbyters onely? Surely if St. *Paul* be of ſufficient credit to be beleeved, he himſelfe ordained *Timothy*: Howbeit it is probable that a certaine number of Presbyters [g] aſſented unto, and joyned with St. *Paul* in prayer and impoſition of hands in the ordination of *Timothy*, in ſuch ſort as Presbyters at this day aſſiſt, and joyne with the Biſhop in the ordination of Presbyters and Deacons. But in as much

c 1. Tim. 4. 14.
* *Non de Presbyteris hoc in loco, ſed de Epiſcopis loquitur; Neque enim profectò Presbyteri ipſum ordinarant.* Chryſoſt. hom. 13. *in* 1 Tim. 3. & 4.
d This Calvin doth acknowledge *lib.* 4. *Inſtit. c.* 3. *ſect.* 16. *in fine.*
e 2. Tim. 1. 6.
f *Sacerdotes Epiſcopum non conſecrabant.* Theophilact. *in locum.*
g *Epiſcopus abſque concilio Presbyterorum Clericos non ordinet.* Inter exceptiones Egberti Archiepiſcopi Ebor. apud D. Herr. Spelm. Conc. pa. 269. excerp 44. An. D 749.

as the Biſhop is he who hath the ſole power of Ordination, it is ſaid to be the act of the Biſhop, and not of the Presbyters, who are onely but aſſiſtants to the Biſhops in Ordination.

Now to whom did the Apoſtles commit the power of Ordination? doubtles to none ſaving onely ſuch who had beene ordained Biſhops, Rulers, or ſuperintendents of the inferiour Clergy, ſuch as were *Timothy* and *Titus*; and that they had the power of Ordination is utterly undeniable. For Saint *Paul* [b] thus directeth *Timothy*; *Lay hands ſuddainly on no man, neither be partaker* [c] *of other mens ſins.* He is alſo commanded to prove the *Deacons* [d] before they be admitted to that office. Now all this had been to none effect, unleſſe the power of Ordination by impoſition of hands, had of right appertained to him. And ſhall any other ordain ſaving thoſe to whom the examination and triall of ſuch as are to be ordained doth properly appertain? Surely no. Alſo it is manifeſt, that one principall cauſe wherefore *Titus* was left at *Crete*, was to ordaine Elders or Presbyters; But we find not that any ſuch power or authority was ever given to Presbyters, a Presbytery, or company of Elders, there being not any text throughout the whole Scripture to direct or authorize, nor example to warrant the undertakeing of the Miniſtery, without Ordination by ſome of the Apoſtles, or els by ſuch to whom they delegated that power and authority, which was to none but Biſhops, who had

b 1. Tim. 5. 22.
c *Particeps eſt peccatorum alicujus, quando cognoſcit aliquem criminoſum eſſe, vel audit famam malam illius, & ordinat illũ Epiſcopum, vel Presbyterum.* Haymo in loc.
d 1. Tim. 3. 10.

had the particular charge, government, and overſight of the inferiour Clergy (unleſſe it were ſuch as were extraordinarily called immediatly by the Holy Ghoſt) *Biſhops* then, and none other muſt ordaine? In vaine therefore do they kicke againſt the ſpurre who endeavour to maintaine the contrary; for ſupport of whoſe ſchiſmaticall aſſertion in that particular there is no ground either of precept, rule, or example in the word of God. But let ſuch conſider the complaint of the Lord by the Prophet [a], *I have not ſent theſe Prophets, yet they ran; I have not ſpoken to them, yet they propheſied.* Againſt whom the Lord hath thus threatned [b]: *Behold, I am againſt the Prophets, ſaith the Lord, that uſe their tongues, and ſay, He ſaith. Behold I am againſt them that propheſy falſe dreames, ſaith the Lord, and do tell them, and cauſe my people to erre by their lies, and by their lightneſſe, yet I ſent them not, nor commanded them, therefore they ſhall not profit this people at all, ſaith the Lord.* Againſt their hearers alſo thus [c]: *They ſay, Sword and famine ſhall not be in this land, By ſword and famine ſhall theſe prophets be conſumed: And the people to whom they propheſy, ſhall be caſt out in the ſtreets of Hieruſalem, and I will powre their wickedneſſe upon them.* Or if theſe menaces will not availe, let them call to mind the Judgment of God upon *Corah* [d] with the reſt of his adherents, whom the earth ſwallowed up alive for that they intruded and trench'd upon the *Princes* & *Preiſts* office, not being called thereunto. And that

a Ier. 23. 21.

b Ier. 23. 31, & 32.

c Ier. 14. 15. and 16.

d Num. 16.

that of *Uzziah* [a] who was ſmitten with leproſie, for preſuming to thruſt himſelfe into the *Preiſts* office by endeavouring to burne incenſe upon the Altar, which was not lawfull to be done by any, ſaveing onely the conſecrated *Preiſts*. So dangerous a thing it is to intermeddle with holy offices without a lawfull calling and Ordination thereunto.

a 2. Chron. 26. 16.

Cap. 6.

Cap. VI.

That the power of Ordination apperteineth onely to Biſhops, proved by the fathers, and practice of the antient Church.

AND now let us proceed from the expreſſe teſtimonies of the Holy Scriptures, unto the received cuſtome of the Church: For from whence ſhall we more certainely fetch the true ſenſe and meaneing of the Scripture, then from the continued practice of the Holy Catholicke Church? without which Scripture muſt be (as in theſe dayes too too often) expounded by every private ſpirit, many times contrary to the genuine ſenſe thereof; and utterly contrary to that of the Apoſtle,[a] *No Scripture is of any private interpretation.* Let us therefore ſee what the fathers have written, by which the practice of the Church will evidently appeare.

[a] 2 Pet. 1. 20.

Clemens Romanus[b], ſaith that *Zachæus* was ordained a *Biſhop* by *S^t. Peter*[c]: *Hæc autem & ſimilia cum dixiſſet Petrus, manibus ſuperpoſitis Zachæo, oravit ut inculpabiliter Epiſcopatûs ſui ſervaret officium.* when *Peter* had ſpoken theſe and the like words, laying his hands upon *Zachæus*, he prayed that he might diſcharge his Epiſcopall office without blame. And that the ſame *S. Peter* afterward

[b] *Lib. 3. Recognitionum ad Iacob, fratrem Domini ante finem.*

terward Ordained twelve *Presbyters*, and foure *Deacons*. *Poſt hac duodecim Presbyteros ordinavit & Diaconos quatuor.*

Ignatius informing *Hero* the Deacon of his duty towards the Biſhop and Presbyters, inſtructeth him in this manner[c]: *Nihil ſine Epiſcopo facito, Sacerdotes enim ſunt, tu verò Sacerdotum Miniſter: baptizant, ſacrificant, manus imponunt, tu verò illis miniſtras, ut ſanctus ille Stephanus Iacobo, & Presbyteris qui erant Hieroſolymis.* Do nothing without the Biſhop, for ſuch are Preiſts, but thou art the officer of the Preiſts: they baptiſe, offer ſacrifice, impoſe hands, but thou miniſtreſt unto them, as holy *Stephen* did to Saint *Iames*, and the Preſbyters who were at *Hieruſalem*. Although this Epiſtle be reputed ſuppoſititious, yet (whoever was the Author) it is of ſufficient antiquity to prove, that in the Primitive times Biſhops onely did Ordaine.

Dionyſius Areopagita[d] ſetteth forth the forme of Conſecration of Presbyters and Deacons by the Biſhop: Of Presbyters thus: *Sacerdos flexis ante Aram genibus, capiti ſuo admotam Pontificis manum dextram habet; atq; ita a Pontifice qui eum conſecrat, ſacris precationibus conſecratur.* The Presbyter kneeling before the Altar, the Biſhop layeth his right hand upon his head, and ſo hee is conſecrated with holy prayers by the Biſhop that ordaines him. And of Deacons in this manner: *Miniſter verò genu altero flexo ante altare, dextram manam Pontificis qui eum conſecrat,*

ſuper

c *Epiſt. ad Heronem Diaconum propè initium.*

d *Lib. de Eccl Hierarchia ante finem.*

ſuper caput habet, ab eoq; conſecratur ijs precationibus & invocationibus quibus Miniſtri conſecrari ſolent. The Deacon kneeling before the Altar, hath on his head the right hand of the Biſhop that ordaineth him, and is conſecrated by him with thoſe prayers and invocations that Deacons are vvont to be ordained vvithall. And a little after he ſaith: *Manus Pontificis impoſitio divinum præſidium declarat, quo tanquam ſancti pueri patris charitate foventur, ita ut eis quidem ſtatum vimq; eccleſiaſtici ordinis largiatur, contrarias autem poteſtates procul ab eis fuget.* The laying on of the Biſhops hand ſignifies divine aſſiſtance, vvherevvith as holy Children they are defended vvith a fatherly affection: ſo that he conferres on them the degree and power of an Eccleſiaſticall Order: and drives away from them all contrary powers. We may hereby ſee in how great eſtimation the impoſition of hands by the Biſhop was in antient time, though it be now ſleighted and diſreſpected by our Noveliſts. This antient writer[a] alſo preſſeth the neceſſity of Ordination by Biſhops by example of *Aaron*, who (notwithſtanding he was in ſuch favour with God, and accounted worthy of the high Preiſthood) yet was not admitted to that dignity, untill he was thereunto conſecrated by *Moyſes*. *Moyſes* (ſaith he) *ſacrorum legis myſteriorum interpres, ac præfectus, ne Aaronem quidem qui frater erat, antè ad Pontificiam dignitatem extulit, quem alioqui Deo charum eſſe, ac dignum ſacerdotio exiſtimaret, quàm*

a Vide ſupra.

ad id agitatus, Deo conſecrationis principe, conſecrationis ritum & munus, ut Pontifex exequutus eſt. And yet he is more plaine [a], and poſitively affirmeth, that he cannot be a Preiſt (or Presbyter) that is not ordained by a Biſhop. *Quin nec ſacerdos quidem ipſe erit, niſi Pontificis officiis ac præfectionibus ad id delectus fuerit.*

a De Sacerdotum perfectionibus.

Anacletus ſaith [b], that S. *James* was the firſt Archbiſhop of *Hieruſalem*, and that he was ſo ordained by *Peter*, *James*, and *John*, thereby giving an example to their ſucceſſors, that a Biſhop ſhould not be ordained but by three other Biſhops: and that *Presbyters* ſhould be ordained by their proper *Biſhop*. His words are: *Porro & Hieroſolymitarum primus Archiepiſcopus beatus Iacobus, qui Iuſtus dicebatur, & ſecundum carnem, Domini nuncupatus eſt frater, a Petro, Iacobo, & Iohanne Apoſtolis eſt ordinatus; Succeſſoribus videlicet dantibus formam eorum, ut non minùs quàm a tribus Epiſcopis, reliquiſq; omnibus aſſenſum præbentibus, ullatenus Epiſcopus ordinetur, & communi voto ordinatio celebretur. Reliqui verò ſacerdotes a proprio ordinentur Epiſcopo.* Moreover S. *James* called the *Iuſt*, & brother of our Lord according to the fleſh, was ordained the firſt Archbiſhop of *Hieruſalem* by the Apoſtles *Peter*, *Iames*, and *Iohn*; they herein giving a patterne to their ſucceſſors, that a Biſhop ſhould by no means be ordained, but by three Biſhops at the leaſt, all the reſt conſenting thereunto; that ſo ordination might be celebrated by a common conſent. But other

b Epiſt. 2. prope initium.

Preiſts

Preiſts ſhould be ordained by their owne Biſhop.

Irenæus[a] relateth, that *Polycarpus* was ordained Biſhop of *Smyrna* by ſome of the Apoſtles: *Et Polycarpus autem non ſolum ab Apoſtolis edoctus, & converſatus cum multis ex eis qui Dominum noſtrum viderunt, ſed etiam ab Apoſtolis in Aſia, in ea quæ eſt Smyrnis eccleſiâ conſtitutus Epiſcopus, quem & nos vidimus in prima noſtra ætate.* *Polycarpus* was not onely inſtructed by the Apoſtles, and converſed with many of thoſe who had ſeene our Lord; but was alſo conſtituted Biſhop of the Church of *Smyrna* in *Aſia* by the Apoſtles, whom I have alſo ſeene in my youth.

a Lib. 3. cap. 3. ante medium.

Tertullian affirmeth[b] that Presbyters and Deacons cannot baptize, but by authority derived from the Biſhop: *Dandi quidem [baptiſmũ] habet jus ſummus Sacerdos, qui eſt Epiſcopus; dehinc Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate.* The Cheife Preiſt, i. e. the Biſhop hath power to baptize, after him the Preſbyters and Deacons, but not without the authority of the Biſhop,&c.

b Lib. 1. de baptiſmo proſè finem.

Cyprian ſtrongly maintaineth that the hereticke *Novatus*, was neither a Biſhop, nor yet a member of the Church[c], *Qui* (ſaith he) *Apoſtolicâ traditione contemtâ nemini ſuccedens a ſeipſo ordinatus eſt.* Who contemning the Apoſtolique tradition, not ſucceeding any other, did ordaine himſelfe. And concludeth, that he cannot owne any Church, who is not ordain'd in the Church:

c Lib. 1. Epiſt. 6. ante medium.

Habere namq; aut tenere eccleſiam nullo modo poteſt, qui ordinatus in eccleſia non eſt [a]. The ſame ancient Father ſaith, that *Cornelius* then Biſhop of *Rome* being compelled to accept his Biſhoprick, was ordained by many other Biſhops [b]: *Cornelius factus eſt Epiſcopus a plurimis Collegis noſtris, qui tunc in urbe Roma aderant.* Againe upon theſe words of S. *Paul* [c], *There muſt be hereſies among you, that they which are approved may be made manifeſt among you*: He teacheth us how to diſcover heretickes, ſaying that they erect new conventicles, and take upon them the name of a Biſhop, and ſet up themſelves without lawfull Ordination [d]: *Sic probantur fideles, ſic perfidi acteguntur, ſic & ante judicii diem hic quoq; jam juſtorum atq; injuſtorum animæ dividuntur, & a frumento palea ſeparantur. Hi ſunt qui ſe ultro apud temerarios convenas ſine divina diſpoſitione præficiunt, qui ſe præpoſitos ſine ulla ordinationis lege conſtituunt, qui nemine Epiſcopatum dante, Epiſcopi ſibi nomen aſſumunt.* A lively deſcription of heretickes, moſt patly meeting with thoſe among us, who dare outface Fathers, Councills, the whole Church, yea and Scripture it ſelfe, and againſt the authority of all will take upon them to erect ſchiſmaticall conventicles †, and to ordaine themſelves without any lawfull miſſion or authority, moſt wickedly as *wolves in ſheepes clothing*, ſeducing ſimple and ignorant people, who by the cunning ſleights of ſuch foxes, are ſtrongly perſwaded that they are in the direct rode to heaven, if they can but ſculkingly

[a] *Vbi ſupra.*

[b] *lib. 4. Epiſt. 2. prope initium.*

[c] *1. Cor. 11. 19.*

[d] *Lib. de ſimplicitate Prælatorum ante medium.*

† *Si quis extra eccleſiam ſeorſum conventus celebrat, & deſpiciens eccleſiam, ea quæ ſunt eccleſiæ voluerit uſurpare, non conveniente Presbytero, juxta decretum Epiſcopi, Anathema ſit. Conc. Gangr. Can. 6.*

ſculkingly communicate with any ſuch pretended reformers, who are inſtantly cryed up for famous Divines, and worthy Preachers, eſpecially if they have the art to beat downe all loyalty and obedience to their *King*, and of rayling againſt the ſacred ordinance of Epiſcopacy, and all decency and order in the Church.

Synodus Alexandriæ[a] averreth ſuch to be none other then Lay perſons, who are ordained only by Presbyters, and that ſuch Ordination is utterly invalid and of none effect; of which there is an inſtance given of one *Iſchyras* who took upon him to be ordained a Presbyter by one *Colluthus* who was onely a Presbyter, and therefore not capable of that power; it is thus related: *Presbyter autem qui fingitur adfuiſſe, eſt ille toties rumoribus jactatus Iſchyras, qui neq; ab eccleſia electus Presbyter, neq; cum Meletio conſtitutos Presbyteros Alexander in eccleſia recipiebat, in eorum numero unquam habitus fuit, aut ab eo creatus: Quo pacto igitur Presbyter Iſchyras? aut quo tandem authore conſtitutus? nunquid ſcilicet a Colluthoe? id enim reſtat: atqui Colluthum in gradu Presbyterii mortuum, omnemq; ejus manuum impoſitionem reſciſſam, omneſque ab eo conſtitutos in Laicorum ordinem redactos eſſe, & ſub nomine Laicorum ad ſynaxim admiſſos adeo apud omnes conſtat, ut nemo eâ de re dubitandum putat.* But the Presbyter feined to be there, is that *Iſchyras* ſo much talked of, who was neither elected by the Church, nor when *Alexander* did receive into the Church the

[a] *Epiſt. apologetica pro Athanaſio ultra medium. apud Athan.*

the Presbyters ordained by *Meletius*, was he ever reputed one of them, or ordained by him. How then is *Iſchyras* a Presbyter, or by whom was he ordained? what by *Colluthus*? But that *Colluthus* died a Presbyter onely, and that his Ordinations were annulled, and that all ordained by him were reputed lay men, and under that ſtile admitted to the Holy Communion, is ſo well knowne to all men, that no man conceives any queſtion to be made of it. This we ſee was ſo generally received in thoſe times as that none made queſtion, or doubted thereof. But no mervaile that this as well as many other divine truthes are now adayes not onely doubted, but ſleighted and rejected alſo, among which the Apoſtles Creede is not exempted. In ſo much that now it may be truly ſaid, *woe unto us the inhabitants of the earth, for the davill is come downe unto us, having great wrath, becauſe he knoweth that he hath but a ſhort time* [a]. And if we are not blind we cannot but take notice how potent the devill is at this preſent, even as if he dwelt perſonally among us: for in moſt places he hath his impes, who by their ſleights, and ſubtill wiles, delude the ignorant; who by meanes of thoſe juglers, are toſſed to and fro, and *carried about with every wind of doctrine* [b]: I meane ſuch who are not aſhamed to gainſay the Apoſtles Creede, to prohibite the uſe of the Lords prayer, yea to *preach of curſing and lies* [c]; and alſo moſt Atheiſtically to jeere and ſcoffe at the publique divine worſhip of

a Revel. 12. 12.

b Epheſ. 4 14.

c Pſal. 59. 12.

of God in his houſe of prayer, even to the face of the Congregation: Such damned and vilanous impieties were never before heard of in the Chriſtian world, and do ſurpaſſe all the hereſies that ever troubled the Church of Chriſt.

Lucifer Calaritanus[a] affirmeth, that he who hath the government of the Church (i.e. the Biſhop) muſt be ordained by the impoſition of hands of other Biſhops: *Neque enim poſſet impleri virtute Spiritûs Sancti ad Dei gubernandum populum, niſi, quem Deus elegiſſet, cuique manus per Catholicos Epiſcopos fuiſſet impoſita, ſicut defuncto Moyſe impletum Spiritu ſancto invenimus Succeſſorem ejus Ieſum Nave. Loquitur enim Scriptura ſancta dicens, & Ieſus filius Nave impletus eſt ſpiritu intelligentiæ: impoſuerat enim Moyſes manum ſuper eum &c.* Nor could any man be enabled with the power of the Holy Ghoſt to governe Gods people, but whom God had choſen, and on whom Catholique Biſhops had impoſed hands. As after *Moyſes* his deceaſe, we find his ſucceſſor *Ioſhua* the ſon of *Nun* filled with the Holy Ghoſt, for ſo ſaith the Scripture, *And Ioſhua the ſun of Nun was full of the ſpirit of wiſedome; for Moyſes had laid his hands upon him &c.* Againe, *Non licuerit ordinari niſi fuiſſet defunctus Athanaſius, & defuncto Athanaſio, Catholicus debuerit per catholicos ordinari Epiſcopos.* It was not lawfull that any one ſhould be Ordained before *Athanaſius* his death, and *Athanaſius* being deceaſed, ſome Catholique man ſhould be ordained by Catholique Biſhops.

[a] Lib. 1 *ad Conſtantium pro Athanaſio pag.* 16, 17.

Optatus Milevitanus [b] relateth that one *Botrus*, and one *Celeſius* of the ſect of *Donatus*, being deſirous to be ordained Biſhops, were diſappointed of their deſigne, and one *Cæcilianus* elected, and afterward ordained by impoſition of the Biſhops hands. *Botrus & Celeſius* (ſaith he) *apud Carthaginem ordinari cupientes, operam dederunt, ut abſentibus Numidis, ſoli vicini Epiſcopi peterentur, qui ordinationem apud Carthaginem celebrarunt: Tunc ſuffragio totius populi, Cæcilianus eligitur, & manus imponente Fœlice Aptungitano Epiſcopus ordinatur.* *Botrus* and *Celeſius* deſiring to be ordained at *Carthage* laboured, that in the abſence of the *Numidian*, the neighbouring Biſhops only might be ſent for, to ordaine at *Carthage*: Then was *Cæcilian* elected by the ſuffrage of all the people, and ordained Biſhop by *Fœlix Aptungitanus*. where we may note that albeit *Botrus* and *Celeſius* were no better then ſchiſmatiques, yet they were not ſo impudent, as to take upon them Epiſcopall authority without a lawfull ordination thereunto.

[b] Lib. 1 *de ſchiſmate Donatiſt.* *ante finem.*

Epiphanius [c] having ordained a Presbyter in the Dioceſſe of *Iohn* Biſhop of *Hieruſalem*, writeth thus in his owne excuſe: *Etſi ſinguli eccleſiarum Epiſcopi habent ſub ſe eccleſias, quibus curam videntur impendere, & nemo ſuper alienam menſuram extenditur; tamen præponitur omnibus charitas Chriſti, in qua nulli ſimulatio eſt: nec coſinderandum quid à factum ſit, ſed quo tempore, & quo modo, & in quibus, & quare factum ſit.* Though all Biſhops have

[c] *Apud Hieron. Tom. 2. Epiſt. 60. propè initium.*

have under them ſome Churches, which they are to take a ſpeciall charge of, and none ought to encroach upon anothers cure, yet Chriſtian charity wherein is no deceit is above all. Nor is it to be conſidered what was done, but when, how, wherein, and why. And a little after: *O verè benedicta Epiſcoporum Cypri manſuetudo, & bonitas, & noſtra ruſticitas ſenſu tuo & arbitratu digna miſericordiâ Dei. Nam multi Epiſcopi communionis noſtræ, et Presbyteros in noſtra ordinaverunt provincia, quos nos comprehendere non potueramus: et miſerunt ad nos Diaconos & Hypodiaconos quos ſuſcepimus cum gratia, & ipſe cohortatus beatæ memoriæ Philonem Epiſcopum, & S. Theoprobum, ut in eccleſiis Cypri, quæ juxta ſe erant, ad meæ autem parochiæ videbantur eccleſiam pertinere, eò quòd grandis eſſet, & late patens provincia, ordinarent Presbyteros, & Chriſti eccleſiæ providerent.* O the moſt bleſſed meekeneſſe and goodnes of the Biſhops of *Cyprus*, and our ruſticity in your opinion worthy of pitty. For many Biſhops have ordeined Presbyters in our Province, and have ſent unto us Deacons and Subdeacons which we thankfully accepted: and I alſo intreated *Philo* the Biſhop of bleſſed memory, and *S. Theoprobus*, that they would ordaine Presbyters, in the Churches of *Cyprus* that were neare unto them, though they belonged to my Dioceſſe, becauſe my Province was great and farre extended.

Diæceſu latè patens.

S. Hierome being a Presbyter, and therefore might be thought willing to advance his owne

Order: yet he[a] ingeniouſly acknowledgeth, that Ordination doth apperteine onely to Biſhops. *Quid enim facit* (ſaith he) *exceptâ ordinatione Epiſcopus, quod Presbyter non facit?* What doth the Biſhop, Ordination excepted, which the presbyter doth not? And elſewhere[a] he is very plaine, where he ſaith, *Sine chriſmate, & Epiſcopi juſſione, neq; Presbyter, neque Diaconus jus habeant baptizandi.* Without Chriſme and the command of the Biſhop, neither the Presbyter nor Deacon, have any power to baptize.

Ruffinus[b] reporteth that one *Moyſes* was to be ordained a Biſhop, for which purpoſe, *Adeſt Lucius cui ordinandi ferebatur officium.* *Lucius*, who had the power to ordaine, was at hand. This *Lucius* was a Biſhop though an *Arrian*, as *Ruffinus*[c] himſelfe doth witneſſe; whence may be obſerved that the *Arrians*, as vile and abominable heretickes as they were, yet in that particular, they were more orthodoxe then our Noveliſts: For they would not preſume to ordaine without a Biſhop. And this *Moyſes* refuſing to receive Ordination from an hereticke, afterwards (ſaith this Author) *Quoniam perurgebat neceſſitas reipublicæ conſulendi, compulſus eſt ut ab Epiſcopis quos in exilium truſerat, Sacerdotium ſumeret.* Becauſe he was enforced in reſpect of the publique good, he was conſtrained to receive his Preiſthood from Biſhops whom *Lucius* had baniſhed.

S. *Chryſoſtome*[d] having affirmed *Timothy* to be

a *Epiſt. ad Evagrium.*

a *Dialog. contra Luciferianos ante medium.*

b *Lib. 2. Eccleſ. Hiſt. cap. 6.*

c *Lib. 2. Eccleſ Hiſt. cap. 3.*

d *In Epiſt. ad Philip. Homil. 2. Prope initium.*

be a Biſhop, giveth this ſolid reaſon wherefore he muſt of neceſſity be a Biſhop, namely, in that he had the power of Ordination by impoſition of hands: *Nam Epiſcopum* (ſaith he) *illum fuiſſe declarat, ſic illi ſcribens, Manus cito nemini impoſueris.*

S. *Auguſtine* [a] relating a particular cuſtome touching the Ordination of the Biſhop of *Carthage*, giveth cleere evidence that they were ordained by Biſhops: *Cum aliud habeat eccleſiæ catholicæ conſuetudo, ut non Numidiæ, ſed propinquiores Epiſcopi Epiſcopum eccleſiæ Carthaginis ordinent, ſicut nec Romanæ eccleſiæ ordinat aliquis Epiſcopus Metropolitanus, ſed de proximo Oſtienſis Epiſcopus.* The cuſtome is, that not the *Numidian*, but the neighbouring Biſhops ordaine the Biſhop of *Carthage*, ſo neither doth any Metropolitan Biſhop, but the neighbouring Biſhop of *Oſtia*, ordeine the Biſhop of *Rome*.

[a] *Collatio tertiis diei contra Donatiſtas. poſt medium. Tom. 7 pag. 393.*

Metropolitanus.

Sulpitius Severus [b] teſtifieth, that many Biſhops were called to the Ordination of S. *Martin* Biſhop of *Tours*, in theſe words: *Multi Epiſcopi ad conſtituendum* [*B. Martinum*] *Antiſtitem fuerunt evocati.*

[b] Sulpitius in vita B. Martini pag. 193. par. 7.

Leo poſitively affiirmeth [c], that a Biſhop doth many things which Presbyters cannot do, as *Presbyteros ordinare, Eccleſias conſecrare, imponere manus fidelibus baptizatis &c.* To ordaine Presbyters, conſecrate Churches, lay hands on the faithfull after Baptiſme &c. where he alſo giveth this reaſon thereof; *Quoniam, quanquam*

[c] *Epiſt. 66.*

Presbyteri conſecrationem habeant Pontificatûs, tamen apicem non habent. Becauſe, allthough Presbyters have the ſame conſecration with Biſhops, yet they have not the ſame eminent degree.

d Lib. 2. de Eccl. officiis. cap. 6.

Iſidorus Hiſpalenſis [d] expreſſely averreth that notwithſtandidg Rurall or Countrey Biſhops may ordaine Readers, Subdeacons &c. yet they cannot in any wiſe ordaine Presbyters or Deacons. for thoſe the Biſhop himſelfe muſt ordeine, according to the cuſtome of the Church. *Hi* [id eſt Chorepiſcopi] *in vicis & villis inſtituti gubernant ſibi commiſſas eccleſias, habentes licentiam conſtituere Lectores, Subdiaconos, Exorciſtas: Presbyteros autem, & Diaconos ordinare non audeant præter conſcientiam Epiſcopi, in cujus regione præeſſe noſcuntur: hi enim a ſolo Epiſcopo civitatis cui adjacent, ordinantur.* Theſe, that is, the Rurall Biſhops inſtituted in townes and villages, governe the Churches committed to their charge, having licence to ſet up Readers, Subdeacons, Exorciſts; but they muſt not preſume to ordeine Presbyters and Deacons, without the Biſhops privity, in whoſe Dioceſſe they governe: for theſe muſt be ordeined onely by the Biſhop of the ſame Dioceſſe. Againe, [e] *Spiritum Sanctum accipere poſſumus, dare autem non poſſumus; Sed ut detur Deum invocamus. Hoc autem a quo potiſſimum fiat, quemadmodum Papa Sanctus Innocentius ſcribit, ſubjiciam. Dicit enim, non ab alio quàm ab Epiſcopo fieri licere: Nam Presbyteris licet ſint Sacerdotes, Pontificatûs tamen apicem non habent. Hoc*

e Lib. 2. de Eccl. officiis. cap 26.

autem

autem ſolis Pontificibus deberi, ut vel conſignent, vel paracletum ſpiritum ſanctum tradant, non ſolum eccleſiaſtica conſuetudo demonſtrat, verùm et illa lectio Apoſtolorum quæ aſſerit Petrum & Iohannem eſſe directos qui jam baptizatis traderent Spiritum ſanctũ.

we may receive, but not give the Holy Ghoſt. But we call upon God to give it. But I ſhall, as the holy Pope *Innocent* writes, ſhew you by whom cheifely this muſt be done. For he ſaith, it may not be done by any other beſides the Biſhop. For the Presbyters though they be Preiſts, yet have they not attained the eminent degree of Epiſcopacy. But that this belongs to the Biſhop alone, either to ordeine, or conferre the Holy Ghoſt the Comforter, is evident, not only by the Cuſtome of the Church, but alſo by that ſaying of the Apoſtles, which affirmes, that *Peter* and *Iohn* were directed, that they might conferre the Holy Ghoſt on them that were baptized.

Ivo Carnotenſis (though long after many others which might be produced, yet by him we may be informed, that the Church conſtantly retained her ancient and approved cuſtome according to Apoſtolicall inſtitution, untill the dayes of this learned writer, without any ſuch mixture of new fangled doctrines and opinions, wherewith our fiery and ignorant zealots are blinded and infatuated, and by which the verity and purity of the Apoſtles doctrine are in theſe our peſtilent times, moſt miſerably clouded & ecclipſed

ecclipſed) This writer followeth the tracke of Antiquity, not deceding from the Ancients, His words are: [a] *Presbyterorum ordo a filiis Aaron ſumpſit exordium, qui cum Epiſcopis in plurimis commune habent officium, & qui nunc Presbyteri vocantur, tunc Sacerdotes vocabantur, & qui nunc ſunt Pontifices, tunc dicebantur Sacerdotum principes.* The Order of Presbyters had its originall from the ſons of *Aaron*, whoſe office in many things is the ſame with that of Biſhops, and they which are now called Biſhops, were then called the high Preiſts. And then giveth inſtance of ſundry particulars, wherein the Biſhop differeth from Presbyters, as namely, for that *ſolis Pontificibus addicta eſt Clericorum ordinatio, Baſilicarum dedicatio, manûs impoſitio, & communis ſuper populum benedictio.* Ordination of the Clergy, Conſecration of Churches, impoſition of hands, and the publique bleſſing the people, is annexed to Biſhops onely.

[a] *Lib. 2. de Sacramentis, tract. de ſingulis ordinum gradibus, cap. de Preſbyteris.*

vid. Raban. Maurum de inſtitutione Clericon lib. 1. cap. 6.

Cap. VII.

That by the authority of ancient Canons and Generall Councells, Biſhops onely muſt Ordaine.

THe ancient Canons commonly called *Canones Apoſtolorum*, do decree that [a] *Epiſcopus a duobus, aut tribus Epiſcopis ordinetur*: A Biſhop be ordeined by two or three Biſhops. And that [b] *Presbyter ab uno Epiſcopo ordinetur, & Diaconus, & reliqui Clerici*: A Presbyter be ordeined by one Biſhop, and ſo a Deacon and the reſt of the Clergy. I know the authority of theſe Canons is doubted by many of the Learned, yet none can diſprove that they were received in the Primitive times, eſpecially the firſt fifty thereof; and the addition of the later cannot extenuate the authority of the former.

a Canon. 1.

b Canon. 2.

The Councill of *Ancyra* [c] forbiddeth Rurall or Countrey Biſhops to ordeine Presbyters or Deacons: *Chorepiſcopis non licere Presbyteros aut Diaconos ordinare, ſed nec Presbyteris civitatis ſine præcepto Epiſcopi, vel literis, in unaquaq; parochia aliquid imperare, nec ſine authoritate literarum ejus in unaquaq; parochia aliquid agere.* Rurall Biſhops may not ordeine Presbyters or Deacons, nor may the City Presbyters command any thing in any pariſh, without the Biſhops letters or injunction; nor may they do ought in any pa-

c Cap. 22, aliás 13.

riſh without the Biſhops letters.

a Canon. 4. In the firſt generall Councill of *Nice* [a] conſiſting of three hundred and eighteene Biſhops, it was thus decreed: *Epiſcopum, convenit maximè quidem ab omnibus qui ſunt in provincia, Epiſcopis ordinari; ſi autem hoc difficile fuerit, aut propter inſtantem neceſſitatem, aut propter itineris longitudinem, tribus tamen omnimodis in idipſum convenientibus, & abſentibus quoq; pari modo decernentibus, & per ſcripta conſentientibus, tunc ordinatio celebretur. Firmitas autem eorum quæ geruntur per unamquámque provinciam Metropolitano tribuatur Epiſcopo.* Tis fit a Biſhop be ordeined by all the Biſhops, eſpecially thoſe of the ſame Province. but if this cannot eaſily be done, by reaſon either of the inſtant neceſſity, or the lengh of the iourney, yet let him be ordeined by three that are preſent, and by the joint conſent of thoſe which are abſent, teſtified under their hands. but it belongs to the Metropolitan Biſhop to ratifie what's done in each Province.

The firſt Councill of *Arles* doth enioine, that *Nullus præſumat Epiſcopum ordinare, niſi aſſumptis ſecum aliis ſeptem Epiſcopis. Si tamen non potuerint ſeptem, ſine tribus fratribus non audeant ordinare* [b]. No Biſhop preſume to ordeine another Biſhop, without ſeven Biſhops joined with him, but if ſeven cannot be had, yet without three of their brethren they ſhall not dare to ordeine.

b Canon. 21.

c Canon. 5

The ſecond Councill at *Arles* [c] decrees, that *Nullus Epiſcopus ſine Metropolitani permiſſu, nec*

Epiſcopus

Epiſcopus Metropolitanus ſine tribus Epiſcopis comprovincialibus, præſumat Epiſcopum ordinare &c. No Biſhop preſume to ordeine another Biſhop without the Metropolitans leave; nor a Metropolitane Biſhop, without three Biſhops of the ſame Province with him.

The Councill of *Antioch*[a] doth thus determine: *Per ſingulas regiones Epiſcopos convenit noſſe, Metropolitanum Epiſcopum ſolicitudinem totius provinciæ gerere, propter quod ad Metropolim omnes undiq; qui negotia videntur habere concurrant; unde placent eum & honore præcellere, & nihil amplius præter eum cæteros Epiſcopos agere, ſecundum antiquam a patribus noſtris regulam conſtitutam, niſi ea tantùm quæ ad ſuam Diœceſim pertinent, poſſeſſiones ſubjectas: unuſquiſq; enim Epiſcopus habeat ſuæ parochiæ poteſtatem; ut regat juxta reverentiam ſingulis competentem, & providentiam gerat omnis poſſeſſionis, quæ ſub ejus eſt poteſtate; ita ut Presbyteros & Diaconos ordinet &c.* That the Biſhops in every Dioceſſe ought to know, that the Metropolitane Biſhop hath the charge and cure of the whole Province, wherefore ſuch as have buſines may from all parts have recourſe unto the Metropolis; ſo they are pleaſed to dignifie the Metropolitane above the reſt, of the other Biſhops, according to the ancient rule preſcribed by our anceſtours, doing nothing without him, except onely what belongs to their particular Dioceſſes and poſſeſſions thereunto appertaining: For let every Biſhop have the government of his owne

[a] Canon. 9.

Dioceſſe, that he may governe with due regard to every man, and providently manage the poſſeſſions of his Church; that ſo he may ordeine Presbyters and Deacons &c. The ſame Councill [a] doth prohibite Rurall Biſhops to ordeine Presbyters or Deacons: *Qui in vicis vel poſſeſſionibus Chorepiſcopi nominantur, quamvis manûs impoſitionem Epiſcoporum perceperint, & ut Epiſcopi conſecrati ſunt; tamen ſanctæ Synodo placuit, ut modum proprium recognoſcant, ut gubernent ſibi ſubjectas eccleſias, earúmque moderamine curáque contenti ſint. Ordinent etiam Lectores, & Subdiaconos, atq; Exorciſtas, quibus promotiones iſtæ ſufficiant. Nec Presbyterum verò, nec Diaconum audeant ordinare, præter civitatis Epiſcopum, cui ipſe cum poſſeſſione ſubjectus eſt.* Thoſe which in Townes or Villages are called Rurall Biſhops, though they be ordeined and conſecrated as Biſhops; yet it ſeemeth good to the Holy Synod to decree, that they keepe within their owne bounds, that they governe the Churches under them, and content themſelves with the managing and charge of the ſame. That they alſo Ordeine ſuch to be Readers, Subdeacons, and Exorciſts, that are capable of ſuch Orders. But that no Rurall Biſhop preſume to ordeine a Presbyter or Deacon without the Biſhop of the City, whereunto he and his territories are ſubject,

The Councill of *Sardice* [b]; The Councill of *Laodicea* [c]; The Councill of *Conſtantinople* [d]; The ſecond Councill of *Carthage* [e]; And the third Councill

[a] Canon. 10.

[b] Canon. 18. 19.
[c] Canon. 12.
[d] Canon 3.
[e] Canon. 12.

Councill of *Carthage* [f]; do all accord, and forbid any to ordeine, ſaving onely *Biſhops*. And the fourth Councill of *Carthage* preſcribeth the formes of Ordination of Biſhops, Presbyters, and Deacons &c. Of *Biſhops* thus [a]: *Epiſcopus cùm ordinatur duo Epiſcopi ponant & teneant Evangeliorum codicem ſuper caput & cervicem ejus, & uno ſuper eum fundente benedictionem, reliqui omnes Epiſcopi qui adſunt, manibus ſuis caput ejus tangant.* when a *Biſhop* is Ordeined, let two *Biſhops* hold the Goſpell upon his head, and one of them bleſſing him, let the reſt of the *Biſhops* then preſent lay their hands on his head. Of Presbyters thus: *Presbyter cùm ordinatur Epiſcopo eum benedicente, manum ſuper caput ejus tenente, etiam omnes Presbyteri qui præſentes ſunt, manus ſuas juxta manũ Epiſcopi, ſuper caput illius teneant.* When a Presbyter is ordeined, the *Biſhop* holding his hand upon his head and bleſſing him, let the Presbyters alſo which are preſent, lay their hands upon his head neare the *Biſhops* hand. And of Deacons in this manner [c]: *Diaconus cùm ordinatur, ſolus Epiſcopus qui eum benedicit, manum ſuper caput illius ponat, qui non ad Sacerdotium, ſed ad miniſterium conſecratur.* When a Deacon is Ordeined, the *Biſhop* alone who conſecrateh him, putteth his hand upon his head, for he is ordeined Miniſter, not Preiſt.

Concilium Calchuthenſe Legatinum & Panangli cum [d] did decree that: *Nullus Epiſcoporum, Presbyterum aut Diaconum ordinare præſumat, niſi probatæ*

[f] Canon. 39.

[a] Canon. 2.

[b] Canon. 3.

[c] Canon. 4.

[d] *Apud D.* Hen. Spelman *Conc.* tom. 1. fol. 295.

batæ vitæ fuerint, & officium ſuum rectè implere poſſint: No *Biſhop* preſume to Ordeine Presbyter or Deacon, unleſſe he be of approved life, and able to execute his function.

a *Apud eundem fol. 331.*

Synodus Celichyth [a] under *VVlfred* Archbiſhop of *Canterbury* did provide that, *Nulli Epiſcoporum liceat alterius parochiam invadere, vel etiam aliquid alterius miniſterij ad ſe pertrahere in aliqua conſecratione eccleſiarum, vel Presbyterorum, Diaconorumq; niſi ſolus Archiepiſcopus, quia caput eſt ſuorum Epiſcoporum.* It might not be lawfull for any *Biſhop* to encroach upon anothers Dioceſſe, or to uſurpe any thing of anothers charge, either in the Conſecration of Churches, Presbyters, or Deacons, except the Archbiſhop onely, becauſe he is the cheife of his Biſhops.

CAP. VIII.

Cap. VIII.

That there hath beene, and muſt be a continued Succeſſion of Biſhops from the Apoſtles proved by Scripture.

SUcceſſion doth in ſome ſort depend upon Ordination, for without Ordination there cannot be any Succeſſion, and without a lawfull Succeſſion there cannot be a true Church, in regard every true Church muſt be able by a legall & continued ſucceſſion to derive it ſelfe as it were lineally from ſome of the Apoſtles, who by command laid upon them by their Maſter, were to preach the word *to all Nations.* For our Saviour (as is already ſaid) teſtifieth, that he was ſent from his Father, and that he did ſend the Apoſtles, as his Father had ſent him: *As my father hath ſent mee, ſo ſend I you* [a]. Againe, we find the Apoſtles miſſion at large [b]: *Goe ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you; and lo I am with you alway even unto the end of the world.* But the Apoſtles were men, and therefore mortall, how then is Chriſt with them to the end of the world? Yes, he is ſaid to be with them, in as much as he is with their rightfull Succeſſors, and ſo will be to the

[a] Jo. 20. 21.
[b] Mat. 28. 19. 20

the worlds end; that is with ſuch as now can or ſometimes could derive their calling by mediate or immediate ſucceſſion from any of the Apoſtles, and ſo conſequently from Chriſt himſelfe. Now the bleſſed Apoſtles well underſtanding that they muſt leave others to ſucceed them in the rule and government of the Church, they were carefull thereof, * and what courſe was taken therein, we may obſerve by S. *Pauls* command to *Timothy* and *Titus* [c], to ordaine Elders, to charge others that they teach [d] no other doctrine, with many other particulars before expreſſed. So that we doe not onely find in Scripture the Succeſſors of the Apoſtles, but direction alſo for Succeſſors of their Succeſſors, one being ordained by another, that thereby all of them might derive a legall title to their function from Chriſt the head.

Moreover S. *Paul* is very ſtrict with *Timothy* [a]; *I give thee charge in the ſight of God who quickneth all things, and before Jeſus Chriſt, who before Pontius Pilate witneſſed a good confeſſion, that thou keepe this commandement without ſpot, unrebukeable, untill the appearing* [or coming] *of our Lord Jeſus Chriſt.* Now *Timothy* could not keepe this commandment longer then he lived, thoſe then that ſucceed him in his function muſt keepe it to the worldes end: for whatſoever is ſpoken to the perſon of *Timothy*, is likewiſe intended to all [b] other *Biſhops* and governors of the Church which then were, or which ſhould ſucceed in after-times. Now

* *Apoſtoli tradiderunt Eccleſiæ Epiſcopũ.* The Apoſtles did commit the the Churches to the Biſhops charge. *Iren. l. 5. ultra medium.*

c *Vide* 1 Tim. 5. 22. & Tit. 1. 5. *ut ſupra* c. 2.

d *Sicut ego te docui ut remaneres poſt me qui miniſterium meum impleret ſic & tu alios inſtitue qui tibi ſuccedant.* As I have taught thee, that there ſhould be one that ſhould ſupply my place after me, ſo do thou alſo inſtruct others to ſucceed thee. Haymo in 2. *ad* Tim. 4 5.

a 1. Tim. 6 13. 14.

b *Iſta profectò Timotheo dum loquitur omnes ſalubriter admonet.* whilſt he thus ſpeakes to Timothy, he alſo admoniſheth all others. Chryſoſt. in 1 Tim. 4. & 5. Hom. 13.

Now this note of *Succeſſion* is no new thing, being as antient as *Aaron*: for the high Preiſts under the law did derive their authority by a continued Succeſſion from *Aaron* untill the laſt demoliſhing of the Temple; neither doth Chriſt himſelfe permit every one to ſit in *Moſes* Chaire, but ſuch onely to whom that ſeat is given by Authority[a]. Such then among us as enter not into the Church, I meane into any Eccleſiaſticall order, under the authority which our Saviour gave his Apoſtles, we ought not to heare they being no better then intruders, theeves, robbers, and wolves in ſheepes clothing, of whom we have ſufficient caution to beware.

a Mat. 23 12.

But before I proceed to prove this truth by authority of the Primitive, and moſt ancient orthodox Fathers, (ſucceſſion being a thing which the Scripture cannot *in praxi* demonſtrate, in regard the Apoſtles could not poſſibly enumerate ſuch as ſucceeded them) I ſhall inſtance a paſſage out of *Ioſephus*, by which it may appeare what validity and authority Succeſſion had under the Law. He thus giveth the relation[a]: *Apud Alexandriam inter Iudæos & Samaritas, qui ſub Alexandro magno Garizitani Templi religionem induxerunt, ſeditio eſt exorta de ſacris ipſorum, ita ut res ad regis cognitionem perveniret; dum Iudæi contendunt juxta Moyſi præſcripta Hieroſolymitanum templum eſſe legitimum. Samarita verò Garizitanum: provocatumq; eſt ad regem & amicorum ejus conſeſſum, ut ab his cauſa audiretur, & utrius*

a Ioſeph. anti. Jud. l. 13. cap. 6. alias 4.

partis cauſidici ſuccumberent, morte mulctarentur: patrocinabatur Samaritis Sabbæus cum Theodoſio, Hieroſolymitanis Iudæis Andronicus Meſſalimi filius. ——— *cùm Sabbæus & Theodoſius ceſſiſſent Andronico ut prior diceret, orſus ex lege probare ejus ſanctitatem & religionem, oſtendenſq; per continuas Pontificum ſucceſſiones, ſacerdotij uſque in ſua tempora propagationem, & ab omnibus Aſiæ Regibus majeſtatem ejus loci honoratam donariis: Garizitani verò ac ſi omninò nullum eſſet, nunquam ab his habitam rationem: his & talibus rationibus perſuaſit regi, ut decerneret Hieroſolymitanum eſſe ex ſententia Moyſis conditum, Sabbæum verò & Theodoſium addiceret ſupplicio.* Engliſhed thus: It came to paſſe that the Jewes of *Alexandria* and the Samaritanes that brought in the ſervice and worſhip of the Temple upon mount *Garizim* under *Alexander* the great, fell at odds and debated their differences before *Ptolomie*. For the Jewes ſaid that the Temple in *Hieruſalem* builded according to *Moſes* lawes was the lawfull Temple, but the Samaritanes maintained that which was builded on mount *Garizim* was the true Temple. They therefore beſought the King to ſit in judgement with the aſſiſtance of his friends to heare their allegations in this behalfe, and to condemne the party unto death who ſhould be found faulty. Now the Advocates which pleaded for the Samaritanes were *Sabbæus* and *Theodoſius*: and *Andronicus* defended the cauſe of thoſe of *Hieruſalem*, and the other Jewes. And both of them in

in the Kings preſence ſwore by God, that they would bring their proofes according to the law, beſeeching *Ptolomie* to adjudge him to death [a], whom he ſhould find to have falſified his oath. The King therefore ſate down to heare the cauſe and determine the difference. But the Jewes of *Alexandria* were ſore moved and diſpleaſed againſt them, that had drawn the preheminence of the Temple in *Hieruſalem* into queſtion, and were highly diſcontent that a Temple ſo antient and famous, and ſo eſteemed and honoured through the whole world, ſhould in ſuch ſort be diſgraced. When as the day of audience was come, *Sabbæus* and *Theodoſius* permitted *Andronicus* to declaime firſt: who began to approve the lawfulneſſe, holineſſe, and religion of the Temple in *Hieruſalem* out of the Law, and by the ſucceſſive government of the *High Preiſts*, who from father to ſonne, and from hand to hand had received this honour; therein alleaging that all the Kings of *Aſia* had honoured the Majeſty of that place with preſents and rich oblations: whereas the Temple of *Garizim* had not beene in any eſtimation: By this and ſuch like words, *Andronicus* perſwaded the King, that the Temple of *Hieruſalem* was builded according to the ordinance of *Moyſes*, inviting him to judge *Sabbæus* and *Theodoſius* to death.

[a] Much like our ignorant zealots who will hazard their ſalvation in defence of ſchiſme.

Cap. IX.

That there hath beene, and muſt be a continued Succeſſion of Biſhops in the Church from the Apoſtles, proved by the authority of ancient Fathers.

Clemens Romanus, having made knowen, that the Apoſtles did foreſee contention would ariſe touching *Epiſcopacy*, telleth us that for the very ſame cauſe they Ordeined *Biſhops*, and left a ſetled Order of Offices and Miniſters, that when they ſhould depart this life, others well approved might ſucceed them, and performe their charge and Miniſtery [a]: *Ac deſcriptas deinceps miniſtrorum officiorum q; vices reliquerunt, ut in defunctorum locum alii viri probati ſuccedere, & illorum miniſterium exequi poſſent*. By which it is evident, that *Succeſſion* by *Biſhops* tooke place from the Apoſtles themſelves, and by their owne appointment and inſtitution.

a Ep. ad Cor. *loco citat. ſupra* pag. 12.

Irenæus, of that venerable Antiquity, that he did ſee ſome who were diſciples to the bleſſed Apoſtles, moſt emphatically preſſeth the neceſſity of *Succeſſion*, and poſitively affirmeth, that we muſt adhere to ſuch as can deduce their calling by *Succeſſion* from ſome of the Apoſtles, and that by *Succeſſion* of *Biſhops*. And contrariwiſe to deeme of ſuch who are averſe to *Succeſſi-*

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on, applying themſelves to Conventicles, as heretickes, ſchiſmatickes, men of corrupt minds, proud, walkers after their owne luſts, or hypocrites which hunt after gaine or vaine glory. All which (ſaith this ancient Father) do depart from the truth; and all ſuch heretickes as bring ſtrange fire to the Altar of the Lord viz. by introducing ſtrange and unwholſome doctrines, ſhall be burnt with fire from Heaven [a]: *Eis qui in Eccleſia ſunt Presbyteris obaudire oportet, his qui ſucceſſionem habent ab Apoſtolis, ſicut oſtendimus, qui cum Epiſcopatûs ſucceſſione charisma veritatis certum, ſecundum placitum patris acceperunt. Reliquos verò qui abſiſtunt a principali ſucceſſione & quocunq; loco colliguntur, ſuſpectos habere, vel quaſi hæreticos, & malæ ſententiæ, vel quaſi ſcindentes & elatos, & ſibi placentes, aut rurſus ut hypocritas, quæſtus gratia & vanæ gloriæ hoc operantes. Omnes autem hi decidunt a veritate. Et hæretici quidem alienum ignem afferentes ad altare Dei, id eſt, alienas doctrinas a cæleſti igne comburentur, quemadmodum Nadab & Abihu.* Againe [b]: *Agnitio vera eſt* (ſaith he) *Apoſtolorum doctrina, & antiquus Eccleſiæ ſtatus, in univerſo mundo, & charactere corporis Chriſti, ſecundũ ſucceſſiones Epiſcoporum &c.* A ſure ground to detect hereſies, is the Doctrine of the Apoſtles, and the ancient Condition of the Church throughout the whole world, and the Character of the body of Chriſt, according to the *Succeſſion* of *Biſhops* &c. A good leſſon for theſe corrupt and ſeditious times, when as the pure doctrine

[a] Iren. lib. 4. cap. 43.

[b] Iren. lib. 4. cap 63.

doctrine of the Apoſtles (which hath not the leaſt colour of correſpondency with the beggerly rudiments of our *New Maſters*) and the undeniable authority of the ancient Catholique Church, are no more eſteemed among our tumultuous and *Rebellious rabble*, then a feined tale out of ſome fabulous Legend. But, that Epiſcopall Succeſſion is Apoſtolicall, and was ſo taken to be by the whole Church in the Primitive, and therefore pureſt times thereof, this ancient and unſpotted Author giveth this moſt cleare and pregnant evidence [b]: *Traditionem Apoſtolorum in toto mundo manifeſtatam in eccleſia adeſt perſpicere omnibus qui vera velint audire, & habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in eccleſiis, & ſucceſſores eorum uſq; ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur.* All that deſire to be informed of the truth, may eaſily diſcerne the Tradition of the Apoſtles manifeſted throughout the whole Church: and we can reckon up thoſe who have beene inſtituted *Biſhops* by the Apoſtles themſelves, and their ſeverall *Succeſſours* downe to our times, who neither taught nor knew any ſuch thing, as theſe men dreame of. This may moſt aptly be applyed to thoſe among us, who in moſt parts of this Nation ſophiſtically blind and delude the vulgar and ignorant people, with new and diabolicall rudiments, expreſſely contrary to the doctrine of the Apoſtles, and the conſtant practice of the Catholicke

[b] Id. l. 3. c. 3.

tholicke Church. The ſame *Irenæus* proceeds, ſaying, that the Apoſtles did impart ſuch hidden myſteries as were revealed to them, unto thoſe to whom they committed the charge and care of the Church, to the end that they might be moſt unblameable, whom the Apoſtles left to ſucceed them, and to ſupply their place of chiefe rule and government in the Church [a]: *Etenim ſi recondita myſteria ſciſſent Apoſtoli, quæ ſeorſim & latenter a reliquis perfectos docebant, his vel maximè traderent ea, quibus etiam ipſas eccleſias committebant: valde enim perfectos & irreprehenſibiles in omnibus eos volebant eſſe, quos & ſucceſſores relinquebant ſuum ipſorum locum magiſterii tradentes.* And for that the moſt flouriſhing Church was then at *Rome*, he doth enumerate all the Biſhops of *Rome* ſucceſſively from the Apoſtles *Peter* and *Paul*, by whom the ſame Church was founded, unto *Eleutherius* who was living when *Irenæus* wrote, and was the twelfth *Biſhop* thereof from the Apoſtles; He alſo by *Succeſſion* of *Biſhops* taketh upon him to ſtop the mouthes of all thoſe that through ſelfe opinion, vaine glory, or ignorance, dare to broach new and ſchiſmaticall doctrines [b]: *Sed quoniam valde longum eſt, in hoc tali volumine omnium eccleſiarum enumerare ſucceſſiones, maximæ & antiquiſſimæ, & omnibus cognitæ a glorioſiſſimis duobus Apoſtolis Petro & Paulo Romæ fundatæ & conſtitutæ eccleſiæ, eam quam habet ab Apoſtolis traditionem, & annunciatam hominibus fidem, per ſucceſſiones Epiſcoporum pervenientem*

[a] *ubi ſupra.*

[b] *Vbi ſupra.*

pervenientem uſque ad nôs, indicantes, confundimus omnes eos, qui quoquo modo vel per ſui placentiam malam, vel vanam gloriam, vel per cæcitatem & malã ſententiam præterquam oportet colligunt. But becauſe it is too tedious to reckon up the ſeverall Succeſſions of all the Churches, we will inſtance onely that of *Rome*, being the moſt antient, eminent, & beſt knowen Church, founded by the moſt glorious Apoſtles *Peter* and *Paul*, where we find the faith to be revealed, being now deſcended downe to us through the Succeſſion of Biſhops, which Succeſſion we being able to ſet forth, we thereby utterly overthrow all ſuch as through ſelfe-opinion, vaine glory, ignorance, or perverſenes mainteine any ſtrange doctrines. And by the like Succeſſion of Biſhops in our Church, we may eaſily ſtoppe the mouthes of all blind ſchiſmaticks, who through pride, ignorance, and ſelfe-conceit, not onely labour to maintaine ſeditious doctrines tending to rebellion againſt God, the Church, and their Soveraigne, but alſo as they themſelves commonly doe, ſo they ſeduce and perſwade others to renounce and utterly abandon this approved marke of the true Church, *Succeſſion*, and to depend upon a *Church independant*; a moſt abſurd and ſchiſmaticall tenent, and abominated by the Catholique Church for the ſpace of above fifteene hundred yeares after Chriſt. But although this independant Church be not yet (nor ever will) come to perfection: Sure it is, that their

that their *independent obedience*, I had almost said most unnaturall and unchristianlike rebellion, being without any relation to our *Soveraigne*, or any authority derived from him, is at its full growth, and with Gods blessing, will in his good time become so farre in the wane; as that most part of the misled and infatuated subjects within this late florishing Kingdome of *England* will open their eies and returne to that loyalty and *dependent* obedience, as by the expresse law of God, and that grand tye of their allegiance, they are obliged unto. And lest that any should dreame, that this Succession so strongly urged by *Irenæus* is no other then a continued supply of Ministers, as they are usually termed, or some other such like fancy or *Chimæra*; he layeth downe a compleat Catalogue of all the Bishops of *Rome* unto his time, by which it will manifestly appeare that this Succession consisteth onely of *Bishops*; heare his owne account:

[a] *Fundantes & instruentes beati Apostoli ecclesiam, Lino Episcopatū administrandæ ecclesiæ tradiderunt. Hujus Lini Paulus in his quæ sunt ad Timotheum Epistolis meminit. Succedit ei Anacletus: post eum tertio loco ab Apostolis Episcopatum sortitur Clemens, qui & vidit ipsos Apostolos & contulit cum eis cum adhuc insonantem prædicationem Apostolorum & traditionem ante oculos haberet. —— Huic Clementi succedit Evaristus, & Evaristo Alexander, ac deinceps sextus ab Apostolis constitutus est Sixtus, & ab hoc Telesphorus, qui etiam glorioſissimè martyrium fecit*

[a] *ubi supra.*

Linus.
Anacletus.
Clemens.
Evaristus.
Alexander.
Sixtus.
Telesphorus.
Hyginus.
Pius.

Anicetus. Soter. Eleutherius.

fecit, ac deinceps Hyginus, poſt Pius, poſt quem Anicetus. Cum autem ſucceſſit Aniceto Soter, nunc duodecimo loco Epiſcopatum ab Apoſtolis habet Eleutherius. The bleſſed Apoſtles having founded the Church of *Rome*, committed the government of the ſame to *Linus* Biſhop thereof. Of this *Linus* S. *Paul* makes mention in his Epiſtles to *Timothy*. *Anacletus* ſucceeded him: after whom *Clement* was Biſhop in the third place from the Apoſtles; who both ſaw the Apoſtles and converſed with them, being an eare and eie-witneſſe of the Preaching and Tradition of the Apoſtles. *Evariſtus* was next after *Clement*, and *Alexander* after *Evariſtus*, and then *Sixtus* was conſtituted the ſixth Biſhop from the Apoſtles; after him *Teleſphorus* who alſo died a moſt glorious Martyr, then *Hyginus*, and after that *Pius*, then *Anicetus*, whom *Soter* having ſucceeded, *Eleutherius* is now the twelfth Biſhop ſince the Apoſtles. We may alſo take notice, that Succeſſion of Biſhops was of ſo high eſteeme in the daies of *Irenæus*, that he did often take occaſion to touch upon it, for having but onely named *Hyginus* upon another occaſion, he addeth it as a Character unto him, and maketh it as it were one of his titles [b]: *Sub hoc Hygino* (ſaith he) *qui nonum locum Epiſcopatus per ſucceſſionem ab Apoſtolis habuit.* Vnder this *Hyginus* the ninth Biſhop *ſucceſſively* from the Apoſtles. Of ſo great account was *ſucceſſion* of *Biſhops* in the Primitive Church; and how little it is now regarded, is beyond admi-

[b] *Id. lib. 1. cap. 8.*

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ration; but in this appeareth a manifeſt and apparent difference betweene the pure Church in the Primitive times, and our ſchiſmaticall Synagogues at this preſent.

Tertullian advertiſeth to diſtinguiſh divine truth from humane falſhood by this rule[a], *Ex ipſo ordine manifeſtatur, id eſſe Dominicum & verum, quod ſit prius traditum: id autem extraneum & falſum quod ſit poſterius immiſſum.* It is manifeſt from the order of time, that that is divine and true, which was firſt delivered; and that heterodoxe and falſe which crept in in later times. But if any (ſaith he) ſhall dare to ſupport their hereſies, by averring them to be beleeved and taught by ſome in the Apoſtles time, and by that means ſhall colourably ſeeme to ſhrowd themſelves under Apoſtolicall antiquity, that ſo they may be thought to be Apoſtolicall in regard they were *in eſſe* in the Apoſtles time, we have this to ſay for our ſelves, Let them ſhew the originall of their Churches, let them ſearch out the Series or order of their Biſhops, deſcending fro the firſt foundation, whereby it may appeare that their firſt Biſhop was either an Apoſtle or an Apoſtolicall man, and ſo prove their Church to be Apoſtolicall; As the Church of *Smyrna* which had *Polycarpus* Biſhop thereof placed there by S. *Iohn*, and as the Church of *Rome*, of which *Clement* was ordained Biſhop by S. *Peter*, and as other Churches which from one *Biſhop* to another can derive themſelves ſucceſſively from

[a] *Tert. de præſcrip. adverſus hæret; circa med.*

ſome of the Apoſtles: But let us ſee what hereticke can ſo do [a]: *Cæterum ſi quæ audent interſerere ſe ætati Apoſtolicæ, ut ideo videantur ab Apoſtolis traditæ, quia ſub Apoſtolis fuerunt: poſſumus dicere: Edant ergo origines eccleſiarũ ſuarũ: evolvant ordinẽ Epiſcoporum ſuorum, ita per ſucceſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis vel Apoſtolicis virũ, qui tamen cum Apoſtolis perſeveraverit, habuerit authorem et anteceſſorem: Hoc enim modo eccleſiæ Apoſtolicæ cenſus ſuos deferunt: ſicut Smyrnæorum eccleſia habens Polycarpum ab Joanne collocatum refert: ſicut Romanorum Clementem a Petro ordinatum edit: proinde utique et cætera exhibent, quos ab Apoſtolis in Epiſcopatum conſtitutos, Apoſtolici ſeminis traduces habeant: Confingant tale aliquid hæretici.* And the ſelfe ſame anſwer may we returne to our Browniſts, Anabaptiſts, Aerians, and other ſchiſmatickes; let them produce any ſucceſſion of *Biſhops* from the Apoſtles, for their Conventicles (Churches I cannot call them) or of ſuch, who from the Apoſtles dayes have ſucceſſively taught their doctrines; which if they cannot do, no unpaſſionate Chriſtian, and who hath not wilfully forſaken his own reaſon and underſtanding, will (in flat oppoſition to the Catholicke Church) adhere to ſuch [b] *deceitfull workers, transforming themſelves into the Apoſtles of Chriſt*, or regard any their new rudiments, be they never ſo plauſible or ſeemingly religious: let them pretend what purity they can; *Satan* [c], we know, is *transformed into*

[a] *Vbi ſupra.*

[b] *2. Corinth 11. ver. 13.*

[c] *2. Cor. 11. 14.*

into an Angell of light: and *Solomon*[d] telleth us *there is a generation that are pure in their own eyes, and yet is not waſhed from their filthineſſe*: let them faine and dreame what they pleaſe, that Church which cannot derive it ſelfe by a continued ſucceſſion of *Biſhops* from ſome of the Apoſtles or Apoſtolicke men, can in no wiſe be accounted any part or member of the Catholicke Church. He therefore ſpake truth, who ſaid, *miſerable were we, if he that now ſitteth Archbiſhop of Canterbury could not derive his ſucceſſion from S. Auguſtine, S. Auguſtine from S. Gregory, S. Gregory from S. Peter.*

[d] *Prov.* 30. 12.

Dr *P.*

S. Cyprian as a learned *Biſhop* and worthy member of the Catholicke Church preſſeth this argument of ſucceſſion againſt the heretick *Novatus*, affirming him to be neither a *Biſhop*, nor ſo much as a member of the Church, for that in contempt of Apoſtolike tradition, he ſet up himſelfe and did not ſucceed any other [a]. *Novatianus in Eccleſia non eſt, nec Epiſcopus computari poteſt, qui Evangelicâ & Apoſtolicâ traditione contemptâ, nemini ſuccedens, a ſeipſo ordinatus eſt:* Againe he intimateth, that there being but one Catholike Church, all true Paſtors muſt be ordained in that Church, where there is a lawfull ſucceſſion, for otherwiſe they can be no members of the Church, but are aliens and prophane, and enemies to divine peace and unity [b]. *Si grex unus eſt* (ſaith he) *quomodo poteſt gregi annumerari, qui in numero gregis non eſt? aut paſtor haberi quomodo poteſt,*

[a] *Lib.* 1. *Epiſt.* 6.

[b] *Vbi ſupra.*

teſt qui manente vero paſtore, & in eccleſia Dei ordinatione ſuccedaneâ præſidente nemini ſuccedens, & a ſeipſo incipiens, alienus ſit & prophanus, dominicæ pacis ac divinæ unitatis, non habitans in domo Dei, id eſt, in eccleſia Dei, in qua non niſi concordes atq; unanimes habitant. If this were duly conſidered there would not ſo many of our *Novatian* Clerkes runne out of the Church, or rather forbeare to come into it, by a lawfull ordination from ſuch, who by a rightfull ſucceſſion correſpondent to Apoſtolicall inſtitution are the true Paſtors of the Church, and have power to confer the ſame.

Euſebius Pamphilus [a] having related, that S. *James* his Chaire was with great diligence preſerved at *Hieruſalem* unto his time, further ſaith that all thoſe, who ſucceeded *S. James* untill that preſent, ſate therein, and was therefore had in high eſtimation: *Atque in ea ſedente omnes qui uſq; ad præſens tempus ſedis illius ſacerdotium ſortiuntur Servatur ergo cum ingenti ſtudio, velut à maioribus traditâ memoriâ ſanctitatis, & cum magna veneratione habetur vel vetuſtatis, vel primi ſacerdotis ſanctificationis obtentu.* Of ſo great account was ſucceſſion of *Biſhops* in the daies of *Euſebius* that the very Chaire was in venerable requeſt, in which the firſt and all ſucceeding *Biſhops* ſate; But this was not ſpoken to the end that any holineſſe ſhould be aſcribed to the Chaire, but to ſet forth the dignity of thoſe who ſate therein, & to ſhew the antiquity, & indeed neceſſity of *Succeſſion* by *Biſhops*.

[a] *Lib. 7. Eccleſ. Hiſt. cap. 15. ſecundum antiquum exemplar M.S.*

Lucifer Calaritanus pressing the *Arrian* Emperour *Constantius* to become orthodoxe, inviteth him to hold the same faith, and to concurre in opinion with those *Bishops* who were able to make good their calling by *Succession from the blessed Apostles* [a]: *Crede* (saith he) *sicuti credimus & nos, qui ex beatorum Apostolorum successione sumus Episcopi &c.*

a *Lib. 1. ad Constantium pag. 52.*

Liberius in his Epistle to the same Emperour *Constantius* [b], ingeniously professed, that he did most heartily desire to continue firme and constant in that faith which descended to him by succession of *Bishops*, many whereof were Martyrs: his words are; —— *Et illam fidem servans, quæ per successionem tantorum Episcoporum cucurrit, ex quibus plures martyres extiterunt, illibatam custodiri semper exopto.* An infallible ground though most impudently vilified by our fiery zealots and furious pretenders of reformation, by meanes whereof they run into all manner of heresies †, coyning new Creedes, new doctrines and new opinions, as if the most antient and renowned fathers and pillars of the Church, many whereof were holy Saints and Martyrs, had not understood any certaine rule of their faith; and as if all venerable Antiquity were become obsolete, and worthy to be cancelled and utterly exploded.

b *Circa medium.*

† *Quis planta tus non est præceptis dei patris & monitis solus potuerit de ecclesia ille discedere, solus Episcopus derelictus cum schismaticis & hæreticis in furore manere. Cyprian. lib. 2. epi. 8.*

Optatus writing against *Parmenianus* the Donatist [c], informeth him, that every true Church hath a continued succession of *Bishops* therein; where

c *Lib. 2. prope initium.*

where he giveth a Catalogue of all the Biſhops of *Rome*, unto *Siricius* who ſucceeded *Damaſus*, and was the then preſent Biſhop. He alſo maketh this challenge to the *Donatiſts*, *Veſtræ cathedræ vos originem reddite, qui vobis vultis ſanctam eccleſiam vindiare.* Shew the foundation of your Church, all yee that aſcribe ſo much holines to your [*independent*] Congregation. In like manner, may we ſay to all our independent Donatiſticall brood: Shew us the beginning of your Church. This indeed they may eaſily doe, and rather then faile, erect a new Conventicle in an inſtant, differing in many particulars from all that precede: But if we ſhould require them to prove their ſucceſſion from the Apoſtles, they are either mute; or els, they take occaſion as farre as in them lies, to vilifie and diſparage all the approved fathers of the antient Catholicke Church, and conſequently the authority of the whole Church, they having no other colour of defence for their moſt groſſe and apparant defection; it being utterly repugnant in it ſelfe, that their independant Synagogues (being inconſiſtent with Epiſcopall goverment, and conſequently oppoſite to all true Churches) ſhould take their riſe, or challenge any regularity from the Apoſtles, or any Apoſtolicall inſtitution.

Saint *Baſil*[d] doth exhort the Church of *Neocæſarea* to pray for a ſucceſſive continuation of ſuch cheife Paſtors among them, as they had formerly enjoyed one after another unto that preſent,

d Epiſt. 62 poſt medium.

preſent, whereby they might be defended from dogs and wolves the miniſters of Satan, who in moſt places worry and prey upon the flocke of Chriſt, being *tranſformed as the miniſters of righteouſnes*, and maſking their fraud under pretence of ſanctity. *Multi ſunt canes* (ſaith he) *Quid dico canes? Imo lupi graves, qui ſub prætextu ovicularum fraudem tegentes, ubiq; terrarum gregem Chriſti diſſipant, qui vobis præſidio vigilantis cujuſdam paſtoris cavendi ſunt. Hunc animis ab omni contentione & ambitione repurgatis, petere veſtrum eſt; Domini verò deſignare, qui a tempore magni præſidis eccleſiæ veſtræ Gregorij uſq; ad beatum iſtum, alium poſt alium ſemper, quaſi ex quadam pretioſorum lapidum ſerie, depromptos adjiciens & adaptans admirabilem eccleſiæ veſtræ pulchritudinem largitus eſt.* There are many dogs; why ſay I dogs? yea ravening wolves, that diſſembling their cunning under ſheepes clothing, do all the world over ſcatter the flocke of Chriſt; of whom you, being aided by the induſtry of a watchfull Shepheard, ought to beware. And that you may obtain ſuch a one, it reſts on your part with all humility to pray, and the Lords to beſtow; who ever ſince the time of that reverend *Prelate Gregory*, even to this preſent worthy man, hath wonderfully adorn'd your Church with a continued and ſucceſſive ſeries of *Biſhops* as ſo many pretious ſtones.

Gregory Nazianzen[a] writing in the praiſe of *Athanaſius*, giveth him this commendation, that *Non per vim ac cædem, ſed Apoſtolicé & ſpiritualiter*

[a] *Orat. in laudē Athanaſii, propè initium.*

ter ad Marci thronum evehitur, non minùs pietatis quàm primariæ ſedis ſucceſſor. That he was not by force of armes advanced to S. *Markes* Chaire, but ſpiritually and Apoſtolically, ſucceeding him as well in piety, as in dignity. An evident teſtimony that S. *Marke* was the firſt Biſhop of Alexandria, and that *Athanaſius* attained to the ſame Biſhopricke as ſucceſſor to thoſe who ſucceded S. *Marke*, and was therefore ſaid *ad Marci thronum evehi*, to be advanced to the throne or chaire of S. *Marke*.

Epiphanius [b] teſtifieth, that S. *Iames* the brother of our Lord was the firſt Biſhop of *Hieruſalem*. where he alſo recordeth the names of all thoſe holy *Biſhops*, who ſucceſſively ſate in S. *Iames* his chaire, unto *Hilarion* the then preſent *Biſhop*.

b *Contra Manichæos, Sect. 66.*

S. *Hierome* [c] confirmeth the teſtimony of *Epiphanius*, ſaying that the *Presbyters* at *Alexandria* ever ſince S. *Marke* the Evangeliſt, untill the time of *Heraclas* & *Dionyſius* Biſhops there, have alwaies elected one from among themſelves, whom they placed in an higher degree and called him *Biſhop*. *Nam et Alexandriæ a Marco Evangeliſta uſq; ad Heraclam & Dionyſium Epiſcopos, Presbyteri ſemper unum de ſe electum in excelſiori gradu collocatum, Epiſcopum nominabant.* And this (ſaith he) was done, as if an army ſhould elect their Generall: *Quomodo ſi exercitus imperatorem faciat.*

c Epiſt. ad Evagrium circa medium

S. *Auguſtine*, as others before him, recounteth

teth all the Biſhops of *Rome* from S. *Peter* unto *Anaſtaſius the then preſent* Biſhop, the like ſucceſſion (ſaith he) no Donatiſt can produce [a]: *In hoc ordine ſucceſſionis nullus Donatiſta Epiſcopus invenitur.* He alſo declaring the motives or perſwaſions, which held him within the pale of the Church, among divers others, inſtanceth *ſucceſſion* of *Biſhops*, as not one of the leaſt [b]: *Tenet conſenſio populorum atq; gentium, tenet authoritas miraculis inchoata, ſpe nutrita, charitate aucta, vetuſtate firmata: Tenet ab ipſa ſede Petri Apoſtoli, cui paſcendas oves ſuas poſt reſurrectionem Dominus commendavit, uſq; ad præſentē Epiſcopatum ſucceſſio ſacerdotum, Tenet poſtremò ipſum catholicæ nomen, quod non ſine cauſa inter tam multas hæreſes ſic iſta eccleſia ſola obtinuit, ut cum omnes hæretici ſe catholicos dici velint; quærenti tamen peregrino alicui, ubi ad catholicam conveniatur, nullus hæreticorum vel baſilicam ſuam, vel domum audeat oſtendere.* The unanimous conſent of Nations, the authority begun by miracles, fomented by hope, enlarged by charity, and confirmed by antiquity: keepes me within the pale of the Church. So likewiſe doth the *ſucceſſion* of Preiſts from S. *Peter* the Apoſtle, to whom the Lord after his reſurrection commended the feeding of his ſheepe even to this preſent *Biſhop*. Laſtly, the very name of *Catholique* perſwades me, which among ſo many hereſies, this Church onely hath obtained. Though all hereticks would gladly be accounted Catholiques, yet, if any ſtranger

[a] S. Auguſt. Epiſt. 165.

[b] *Contra Epiſt. Manichæi, quam vocant Fundamenti. Tom. 6. prope initium.*

ſhall demand where the Catholicks are aſſembled; none of theſe hereticks will preſume to direct him to their owne Congregation. But the Tenents of our new Doctors, do ſo well accord with the reverend opinion and judgment of this worthy Father, that (notwithſtanding they with their adherents, aſſume to themſelves the title of the onely Catholique Chriſtians, yet) the very ſame inducements, which kept him in the Church, do hunt both them and their Proſelytes quite out of the Church: ſo aptly do the new fangled opinions of our ignorant and ſchiſmaticall zealots, accord with the antient Catholique Church, and the learned and religious Biſhops and Doctors thereof.

Many more authorities for ſucceſſion might be produced, but theſe already alleadged, I hope, are of ſufficient weight to ſatiſfy any unpaſſionate and unprejudicate reader: I will only therefore lay downe a few ſucceſſions of Patriarkes and Biſhops, in ſome of the Apoſtolicall, and other inferiour Sees, derived from Apoſtolicke men, as they are regiſtred by ſundry Eccleſiaſticall Hiſtorians, and other antient writers of the Church.

Hieruſalem.

Hieruſalem.	*Antioch.*
S. Iames [a] the Apoſt.	*S. Peter* [b] the Apoſtle.
Simeon Cleophæ filius.	*Evodius.*
Iuſtus.	*Ignatius.*
Zachæus.	*Heros* [c].
Tobias.	*Cornelius* [d].
Benjamin.	*Theophilus.*
Iohannes. &c.	*Maximinus* [e]. *&c.*
Alexandria.	*Conſtantinople.*
S. Marke [a] the Evang.	*S. Andrew* [a] Apoſt.
Anianus.	*Stachys.*
Abilius [b].	*Oneſimus.*
Cerdo [c].	*Polycarpus.*
Primus [d].	*Plutarchus.*
Iuſtus [e].	*Sedecion.*
Eumenes [f]. *&c.*	*Diogenes, &c.*

a *Euſeb. Eccleſ. Hiſt. lib. 4. c. 5.*

a *Euſeb. Eccleſ. Hiſt. lib. 2. c. 24.*
b *Idem lib. 3. cap. 13.*
c *Idem lib. 3. cap 21.*
d *Idem lib. 4. c. 1.*
e *Idem lib. 4. cap. 4.*
f *Idem lib. 4. cap. 5.*

b *Euſeb. Eccl. Hiſt. lib. 3. c. 22.*

c *Idem lib. 3. cap 37.*
d *Idem lib. 4. cap. 20.*
e *Idem lib. 4 cap. 24.*

a *Niceph. lib. 8. c. 6.*

I have purpoſely omitted to purſue the ſeverall ſucceſſions before mentioned, in regard they are extant in ſundry Authors, both antient and moderne. By which as by a line we may be guided to obſerve what manner of Epiſcopall ſucceſſions other Churches enjoyed: as alſo by that of *Tours* in *France*, where *Gratianus* ſate the firſt *Biſhop* in the firſt yeare of the Emperour *Decius*, from whom *Gregory Turonenſis* hath drawne a lineall ſucceſſion to his owne time: as alſo that of *Auvergne* where *Auſtremonius* was the firſt *Biſhop* in the yeare as before recorded by the ſame *Gregory*.

	Tours.	Auvergne.	
a *Greg. Tur. Hiſt. Gall. lib. 10. cap. 30.*	*Gratianus* [a].	*Auſtremonius* [b].	b *Greg. Tur. lib. 1. cap. 28.*
	Littorius.	*Vrbicus* [c].	c *Idem lib. 1 cap. 39.*
	Martinus.	*Legonus.*	d *Idem lib. 1 cap. 40.*
	Brictius.	*Hillidius* [d].	e *Idem lib. 1. cap. 41.*
	Euſtochius.	*Nepotianus.*	a *Idem li 2 cap 13.*
	Perpetuus.	*Artemius* [e].	b *Idem lib. 2 cap. 16.*
	Valuſianus.	*Venerandus* [a].	c *Idem lib 2. cap. 21*
	Verus.	*Ruſticus.*	d *Idem lib. 2. cap. 22.*
	Licinius.	*Namatius* [b].	e *Idem lib 3. cap. 2.*
	Theodorus et Proculus.	*Eparchius* [c].	f *Idem lib. 4 cap 5.*
	Dionyſius.	*Sidonius.*	g *Idem lib. 4. cap 7.*
	Ommatius.	*Aprunculus* [d].	
	Leo.	*Euphraſius.* [e]	
	Francilio.	*Apollinaris.*	
	Injurioſus.	*Quintianus.*	
	Baudinus.	*Gallus* [f].	
	Guntharius.	*Cautinus* [g].	
	Eufronius.	*Avitus.*	
b Idem lib. 10. c. 31.	*Gregorius* [b].		

And immediately after *Lucius* the firſt Chriſtian King had received the faith of Chriſt (according to the common received opinion) wee finde *Biſhops* were placed in ſeverall Sees in this Iland: though the order of their ſucceſſions be ſomewhat abrupt and imperfect, being either neglected by Hiſtorians, or worne out by long tract of time: yet theſe few *Biſhops* wee meete within the See of *London*, the then Metropolitan and

ind chiefe Church in the Kingdome, as they are collected by *Iocelin* of *Furnes* in his booke of *Brytiſh Biſhops*.

Theanus [h] ordained by *Elutherius*.
Elvanus.
Cadar.
Obinus.
Cananus.
Paludius.
Stephanus.
Iltutus.
Theodwinus or *Dedwin*.
Theodredus or *Thedred*.
Hilarius.
Guidelinus or *Guitheli-nus*.
Vodinus.
Theonus or *Theanus*.

[h] Stow. Annal. pag. 39. *Vide etiam reverendiſs Archiepiſc. Armach. Brit. Eccl. Antiq. c. 5*

By this handfull, as by the whole body it may be diſcerned how carefull the moſt ancient Churches have beene to preſerve the ſucceſſion of their *Biſhops*, as they were derived from the Apoſtles and Apoſtolicke men, being a viſible note or badge that they were members of the Catholicke Church, and that in all antiquity there is no ground or authority for independent Churches.

CAP. IX.

Cap. X.

Certaine Objections against Episcopacy answered.

Ob. 1.

That there is no difference betweene the office of a Bishop and Presbyter, for that the Scripture seemes to make them both as one.

IT is to be understood, that there are in the Church two sorts of Elders, Superiour, and Inferiour in degrees of Office: of which the Inferiour did governe the people or Laity; the other, both Clergy & Laity. And for that they did both superintend (though in a divers station) either of them were indifferently stiled Bishops and Presbyters, and so both were denoted under one and the same title or appellation; such Elders as did onely oversee and feed the Laity, being somtimes called Bishops or Superintendents, as Act. 20. 17. compared with ver. 28. and Phil. 1. 1. and Bishops or Superintendents, which did oversee and governe the inferiour Clergy, aswell as the Laity, being somtimes called *Elders* or *Presbyters*, as Tit. 1. 5. compared with ver. 7. and so the word *Presbyter* with *Elder* was confounded.

Now

Now that these Elders mentioned Act. 20. 17. were none other then such as did oversee or superintend the Laity, appeareth out of the very text, ver. 28. where the Holy Ghost maketh an evident distinction betweene the Elders which were to feed, and the flocke which were to be fed: Bishops then or Superintendents those Elders were, but they were no more saving onely *Superintendentes Laicorum*. And that there were also *Bishops* (as we now call them) which did superintend both Clergy and Laity, I referre the Reader to that which hath beene already [a] said: And that such Bishops or Superintendents are understood by the word *Elders*, *Tit.* 1. 5. most of the antient Expositors do accord. Saint *Chrysostome in Tit.* 1. [b] is very plaine, where he saith, *Episcopos hic intelligi vult, quemadmodum aliâs sæpe diximus.* [The Apostle] in this place would have us to understand *Bishops*, as I have oftentimes elsewhere said. And then giveth this reason [c]: *Neq; enim profectò volebat insulam totam uni viro permitti, sed unicuiq; propriam curam ac solicitudinem indici, ita enim sibi laborem fore leviorem sciebat, et subditos majori diligentiâ gubernandos, siquidem Doctor non multarum ecclesiarum regimine distraheretur, sed uni tantùm regendæ vacaret, eamque componere moribus atque ornare studeret.* Nor would he have the whole Iland to be left to one man, but that every one should have his proper charge and care; for by this means his trouble would be the lesse, & the people

a *supra* cap. 2. 3. & 4.

b Homil. 2. *prope initium.*

c Ibidem.

ple more diligently governed, ſo that a teacher ſhould not be diſtracted with the care of many Churches, but ſhould governe one Church onely, and endeavour to well order and adorne the ſame. By which words he inferreth *Titus* to be no leſſe then an *Arch-Biſhop*, ſeeing he was to ordaine *Biſhops* in all the Cities of *Crete*. Likewiſe upon theſe words, *Epiſt. Phil. cap.* 1.1. [*with the Biſhops and Deacons*] he thus writeth,[b] *Quid ſibi vult? Itane unius civitatis plures erant Epiſcopi? Nequaquam; ſub hoc titulo deſignat Presbyteros, tum enim temporis adhuc vocabulum erat commune, adeò ut Epiſcopus diceretur Diaconus, hoc eſt Miniſter, unde in Epiſtola ad Timotheum dicit, Imple Miniſterium tuum, cum jam eſſet Epiſcopus.* what doth he meane? were there many Biſhops in one City? Surely no, but by Biſhops here he intends Presbyters, for at that time there was a community of appellation, inſomuch that a Biſhop was called Deacon, i. e. Miniſter, whence in the Epiſtle to *Timothy* he ſaith, fullfill thy miniſtery, even then when he was a Biſhop. And then he proceedeth, *Ac rurſus ad Titum ſcribens ait: Horum gratiâ reliqui te in Creta, ut conſtituas per civitates Presbyteros &c. de Epiſcopo loquitur, & his verbis mox ſubjecit hæc; oportet igitur Epiſcopum ſine crimine eſſe, ut Dei diſpenſatorem &c. Igitur quemadmodum dixi, olim & Presbyteri vocabantur Epiſcopi ac Diaconi &c.* And againe writing unto *Titus* he ſaith, *For this cauſe left I thee in Crete, that thou ſhould'ſt ordaine Elders in every City*

[b] Homil. 2. *prope initium. Cum una civitas plures Epiſcopos habere non poſſit, ſub Epiſcoporum nomine Presbyteros complexus eſt:* Rabanus Maurus *de inſtitutione Clericorum* Lib. 1. cap. 6.

ty &c. he ſpeakes there of Biſhops, whence he addes theſe words following: *For a Biſhop muſt be blameles as the ſteward of God &c.* wherefore (as I have already ſaid) *Biſhops* were antiently called both Elders and Deacons. This is alſo verified by S. *Hierome* writing thus upon the 2. Chap. of the Prophet *Haggai* —— *ad Titum quoq; ſuper Presbyteris (quos & Epiſcopos intelligi vult) ordinandis, eadem cautela ſervatur.* The Apoſtle alſo writing to *Titus* ſaith, that the like caution is to be taken in the ordination of Presbyters, by whom he will have us to underſtand Biſhops. Herewith alſo agree *Theodoret in Phil.* 1. 1. *& in* 1. *Tim.* 3. *Theophylact in Phil.* 1. 1. *& in Tit* 1. 5. *Anſelmus in Phil.* 1. 1. *& in Tit.* 1. 5. *Oecumenius in Phil.* 1. 1. *& in Tit.* 1. 5. *Bruno in Phil.* 1. 1. *in* 1 *Tim.* 3. 1. *& in Tit.* 1. 5. *Thomas Aquinas Secunda Secundæ Queſt.* 184. with many others.

The places of Scripture before cited, not being rightly underſtood, cauſed *Aërius* (as alſo many others at this day) to dreame of a parity in the Clergy, and to imagine that there is no difference betweene the Office of a *Biſhop* and a *Presbyter*, for which groſſe and hereticall aſſertion they have no more ground out of thoſe texts; then if they ſhould affirme, that S. *Peter* was but an Elder, becauſe he ſo ſtileth himſelfe, 1. *Pet.* 5. 1. and ſo conclude he was not an Apoſtle: or that S. *John* was neither Apoſtle, nor Evangeliſt, becauſe he ſtileth himſelfe Elder *Epiſt.* 2. and 3. ver. 1. or that S. *Paul* and *Timo-*

thy were no more but *Deacons*, becauſe S. *Paul* calleth himſelfe διάκονον i. e. *Miniſter* or *Deacon* *Epheſ.* 3. 7. and 1. *Cor.* 3. 5. and directeth *Timothy* to make full proofe of διακονίαν *his miniſtery* or Deaconſhip 2. *Tim.* 4. 5. By all which it appeareth to be a truth undeniable, that under the title of *Presbyters*, *Biſhops* and Apoſtles alſo have beene denoted, as well as ſuch whom we now call *Presbyters*: And that is the cauſe wherefore that antient and approved Father *Irenæus* by *Presbyters* intended *Biſhops*, *Lib.* 3. *cap.* 2. where he ſaith, *Cum autem ad eam iterum traditionem quæ eſt ab Apoſtolis, quæ per ſucceſſiones Presbyterorum in eccleſiis cuſtoditur, provocamus eos qui adverſantur traditioni, dicent ſe non ſolum Presbyteris ſed etiam Apoſtolis exiſtentes ſapientiores, ſinceram inveniſſe veritatem. But when we preſſe them that are againſt the practice of antiquity by appealing to that tradition which is derived from the Apoſtles, and preſerved in the Church by the ſucceſſion of Presbyters; they will ſay that they alone have found out the truth, and that they are wiſer then the Presbyters, yea then the very Apoſtles themſelves.* Here this unqueſtioned orthodoxe Father by *Presbyters* intendeth ſuch as in truth were, and ſuch as he himſelfe in the very next Chapter following, calleth *Biſhops*: For that which he here ſaith was *per ſucceſſiones Presbyterorum*, in the next Chapter [h] hee ſaith, was *per ſucceſſiones Epiſcoporum*. And likewiſe elſewhere [i] hee hath to the ſame purpoſe a place already [k] cited. And S[t] *Chryſoſtome* [l] relateth

[h] Lib. 3. cap 3.
[i] Lib. 4 cap. 43.
[k] *ſupra* cap. 8
[l] Hom. 2. in Phil. cap. 1. 1.

teth, that upon the same ground many *Bishops* when they have written to another *Bishop*, have styled him fellow-Elder, and fellow-Minister, *Vnde nunc quoque* (saith he) *complures Episcopi cum ad Episcopum scribunt, conseniorem & compresbyterum appellant.* And *Theophylact* [m] giveth the reason, *Episcopos sacerdotes dicit, neq; enim plures præter unum erant Episcopi, qui singulis civitatibus præsiderent, quippè cum nondum essent hujusmodi nomina dispartita, sed Episcopi tantum Diaconi & Presbyteri dicebantur, &c. Hee calls the Priests Bishops, there being not many Bishops in one City, for whilst there was a community of titles, such as were onely Deacons or Presbyters, were also called Bishops.* But afterward, saith St *Chrysostome*, either of them had his proper title assigned, One being called *Presbyter*, the other *Bishop*: *Post autem proprium cuique vocabulum tributum est, ut alius dicatur Presbyter, alius Episcopus.* Now the reason wherefore the word *Episcopus* was somtimes applyed to such as were *Presbyters* only, was for that (as is already said) they both did oversee or superintend, the one, the Laity and Clergy also, the other, the Laity onely. And if it be demanded how it came to passe that *Bishops* were somtimes called Elders or Presbyters, [n] *Hemingius* giveth this ready answer; *Græci, Presbyteros per metonymiam nominare consueverunt eos qui dignitatis gradu alios anteirent. The Grecians by a metonymie were accustomed to call those* Elders *which did excell others in any degree of dignity.*——And so also did the *Hebrewes*

[m] In Phil. 1. 1.

[n] In Tit. 1. 5.

Hebrewes uſually ſtile their Magiſtrates, from whence the ſame title came to be applied unto Eccleſiaſticall Governours, whether ſuperiour or inferiour, and how different ſoever in degree of honour and authority in the Church. So that (notwithſtanding Epiſcopall power or Epiſcopacy was erected) yet untill ſuch time as the Church had gained a perfect regularity, and was ſettled and adorn'd with all her orders and offices, and every officer as it were liſted, and confined to his ſettled place of exerciſing his function, thoſe Apellations of *Presbyter* and *Epiſcopus* were attributed as well to one, as the other.

But I call to mind, that ſome there are who confidently affirme the diſtinction of *Clergy* and *Laity* to be Popiſh and Antichriſtian: I will therefore inſtance ſome Teſtimonies of the moſt antient and eminent Fathers of the Church, by which it will undeniably appeare, that the ſame diſtinction hath beene generally admitted and approved even from the Apoſtles times downe to this day.

Clemens an Apoſtolicall man [a] diſtinguiſheth the people from the Preiſts by the word Laity or Lay-men, *Summo Sacerdoti ſua munera tributa ſunt, ſacerdotibus locus proprius aſſignatus eſt, & Levitis ſua miniſteria incumbunt:* † *Laicus præceptis laicis conſtringitur &c.* The high Preiſt hath his peculiar function, and ſo have the Preiſts & Levites alſo: and the Lay man is tied to the obſervance of Lay Conſtitutions &c.

[a] Epiſt. ad Corinth. pag. 53.

† Ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

Ignatius

Ignatius [b] another Apostolicall man, is very plaine, *Quemadmodum Dominus sine patre nihil facit, —sic & vos non sine Episcopo, nec Presbyter, nec Diaconus, nec Laicus.* As the Lord doth nothing without the Father; so neither doth the Presbyter, Deacon, or Lay-man without the Bishop. Againe, *Laici Diaconis subjiciantur, Diaconi Presbyteris, Presbyteri Episcopo* [c]. Let the Laicks be subject to the Deacons, The Deacons to the Presbyters, and they to the Bishops.

Justine Martyr not much otherwise, *Filiam sacerdotis fornicantem [lex] igne comburit;* [d] *Laici* (or *popularis*] *autem viri lapidibus enecat.* The Law condemnes a Preists daughter committing fornication to be burned, but a lay-mans to be stoned to death.

Tertullian thus [e], *Dandi [baptismum] jus habet summus sacerdos qui est Episcopus, dehinc Presbyteri & Diaconi, —— quo salvo salva pax est, alioquin etiam Laicis jus est.* The cheife Preist principally hath the power to baptise, after him the Presbyters and Deacons.

Clemens Alexandrinus upon these words of S. *Paul, Volo minores nubere, filios procreare, &c. I will therefore that the younger women marry, beare Children* &c. thus [f], *Quin & unius quoq; uxoris virum utiq;* [Apostolus] *admittit, seu sit Presbyter seu Diaconus, seu Laicus, utens matrimonio citra reprehensionem. The Apostle allowes a man to have one wife, whether he be Presbyter, Deacon, or Lay-man, not abusing holy Matrimony.*

b Epist. ad Magnes. *circa medium.*

c Epist. ad Smyrn. *ante finem.*

d Τὴν δὲ τοῦ λαϊκοῦ ἀνδρὸς. Respons. ad 97. *Quæst. Orthodox.*

e *De Baptismo ante finem.*

f Lib. 3. Strom. *ante finem.*

Origen

• *Origen* more perſpicuouſly [g], *Nos qui putamur aliquid eſſe, id eſt, qui in clericatûs vobis ordine præſidentes, in tantum ut quidam de minori gradu ad hunc locum cupiant pervenire, nôsſe debetis non ſtatim in eo eſſe ſalvandos, quia clerici ſumus, multi enim & Presbyteri pereunt, & Laici beatiſſimi reperiuntur, ſed ſi ordinem clericatûs & mereamur pariter & habeamus &c.* you ought to know, that we of the Clergy, who ſeeme to be of ſome repute, as being ſet over you, inſomuch that many deſire to be advanced to this our function, ſhall not therefore be ſaved, becauſe wee are Clergy men; for many Presbyters periſh, and many Lay-men are crowned with perpetuall bliſſe; but we ſhall be ſaved if we deſervedly enter into holy Orders &c. And a little after, *Plus a me exigitur quàm a Diacono, plus a Diacono, quàm a Laico.* There is more required of mee then of a Deacon, and more of a Deacon then of a Lay-man.

[g] *Hom. 7. in cap. 12. & 13. Hierem. Prope initium.*

• *Cyprian* in like manner [h], *Quod ad Romanum Clerum pleniſſimè ſcripſi: —— nobis placet, ſic collatione conſiliorum cum Epiſcopis, Presbyteris, Diaconis, Confeſſoribus pariter, ac ſtantibus Laicis factâ, lapſorum tractare rationem.* That I have written at large unto the *Roman* Clergy: —— we hold fit to treate about the lapſed Chriſtians: by the common counſell and advice of the Biſhops, Presbyters, Deacons, together with the Confeſſors, and Laity alſo.

[h] *Lib. 4. Epiſt. 2 prope initium*

Cornelius after this ſort [i], [*Novatus*] *cujus privata*

[i] *apud Euſeb. Eccl. Hiſt. lib. 6. cap. 33.*

ta quadam gratia diligeretur ab Episcopo, & vellet eum ordinare Presbyterum, Clerus vero omnis & quamplurimi ex Laicis prohiberent, dicentes, non licere Clericum fieri eum, qui in necessitate positus in lecto gratiam consecutus sit &c. Novatus being well beloved of a Bishop, obtained his consent to be ordain'd a Presbyter; but the whole Clergy and many of the Laity forbad it, saying, it was not fit he should be admitted into holy Orders, who in extremity of sicknes got the Bishops favour, to be Baptized.

S. *Ambrose*, as if he had foreseene these our daies thus writeth [k], *Quando audisti, clementissime Imperator, in causa fidei, Laicos de Episcopo judicasse? Ita ergo quadam adulatione curvamur, ut sacerdotalis juris simus immemores, & quod Deus donavit mihi, hoc ipse aliis putem esse credendum? Si docendus est Episcopus a Laico, quid sequetur? Laicus ergo disputet, & Episcopus audiat, Episcopus discat a Laico.* When did you ever heare, most gratious Emperour, that Lay-men censured Bishops in a point of Religion? are we so farre degenerated through servile flattery, that we utterly forget the dignity of our Preisthood? and shall I thinke it meete to deliver over to another, that which God hath vouchsafed unto mee? If Bishops must be taught by the Laity, what followes? Let the Lay-man dispute, and the Bishop heare him, and so let the Bishop learne of the Laity.

[k] Epist. 32.

S. *Hierome* giveth the reason, wherefore those who have entred into holy Orders are called

Cleri, in these words [l], *Igitur Clericus, qui Christi servit Ecclesiæ, interpretetur primò vocabulum suum, & nominis definitione prolatâ, nitatur esse quod dicitur. Si enim κλῆρος Græcè, sors Latinè appellatur; propterea vocantur Clerici, vel quia de sorte sunt Domini, vel quia Dominus ipse sors, id est, pars Clericorum est.* Let Clergy men therefore that serve the Church of Christ, interpret first their owne titles, and understanding the meaning thereof, let them strive to be what they are stiled. For if κλῆρος in Greeke, be *sors* in Latin, i. e. a lot or portion; they are therefore called *Clerkes*, because they are the Lords lot, or because the Lord himselfe is their lot, that is the portion of the Clergy. Also in his Commentary upon *Ezechiel*, he denoteth the common people by the word *Laicus. Vide Hieron. in Ezech. cap.* 48. *v.* 13, and 28.

[l] Epist. ad Nepotianum, *ante medium.*

S. *Chrysostome* upon these words of S. *Paul*, [*with the Bishops and Deacons*] *Philip.* 1. 1. saith [m], *Quid tandem in causa est, ut nequaquàm scribat Clero qui Romæ est, aut Corinthi, aut Ephesi, sed in commune omnibus sanctis, fidelibus, dilectis, hìc autem scribat Clero? &c.* what's the reason that he writes not to the *Clergy*, which is at *Rome*, or *Corinth*, or *Ephesus*; but in common to all the holy saints, faithfull, and beloved: but writes here to the *Clergy? &c.*

[m] Homil. 2. in loc. *prope initium.*

To spend more time in answere to this frivolous objection would be in vaine, there being no age from the Apostles unto this present, nor scarce

ſcarce Author of eminent note, or generall Councill, in which this diſtinction of *Clergy* and *Laity* may not be found. Yea *Calvin* himſelfe, though in one place [n] he ſaith, that by *Clerus* 1. *Pet.* 5. 2. is meant the inheritance of God, that is the faithfull people: yet ſhortly after [o] he divideth the Church into two principall parts, that is to ſay, the Clergy, and the people: and by Clerkes he there intends thoſe that execute publique miniſtery in the Church.

[n] Inſtit. lib. 4. cap. 10. ſect. 7.

[o] Lib. eod. cap. 12. ſect. 1.

Ob. 2.

That there ought to be no imparity in the miniſtery, for that our Saviour ſaith, the Princes of the Gentiles exerciſe dominion over them; and they that are great exerciſe authority upon them. But it ſhall not be ſo among you, but whoſoever will be great among you, let him be your miniſter. And whoſoever will be cheife among you, let him be your ſervant. Matt. 20. 25. *&c.*

Anſ. To this objection *Origen* (having firſt ſhewed that *Biſhops* according to the example of Chriſt ſhould take care of the poore, and be ſervants to ſuch over whom they are in authority) giveth a cleare and ſatisfactory anſwer [a]; *Non iſta dicimus* (ſaith hee) *ut inclinemus eccleſiaſticum principatum. Eſt enim interdum quando ſecundum vocem Apoſtolicam peccantes coram omnibus arguant, ut & cæteri metum habeant. Eſt aliquando*

[a] Homil. 12. in Matt. 20. *prope finem.*

ut utens poteſtate ſua tradat peccantem Satanæ in interitum carnis, ut ſpiritus ſalvetur in die Domini noſtri Ieſu Chriſti. Tamen raro hoc fieri debet. Corripiendi enim ſunt inquieti, conſolandi autem puſillanimes, ſuſtinendi infirmi, & ad omnes magnanimitas eſt habenda. Nulli malum pro malo reddendum, ut non exiſtimetur inimicus qui peccat, ſed corripiatur ut frater. Hæc autem diximus oſtendere, quod eccleſiarum principes principum mundialium imitatores eſſe non debent, ſed imitari debent Chriſtum acceſſibilem, & mulieribus loquentem, & pueris manus imponentem, & diſcipulis ſuis pedes lavantem, atq; tergentem, exemplum eis dantem, ut & ipſi ſimiliter faciant fratribus ſuis. We ſpeake not thus, to the end we may debaſe Eccleſiaſticall Government. For there is a time when according to the Apoſtles inſtruction they ſhould openly reprove offendors. There is a time when making uſe of their authority they may deliver greivous ſinners over to Satan, *for the mortifying of the fleſh, that the ſpirit may be ſaved in the day of the Lord* Jeſus Chriſt. *But let this be done very ſeldome. The turbulent are to be corrected, the fearefull to be comforted, the infirme to be ſupported, and magnanimity muſt be ſhewed towards all men. evill for evill muſt not be returned to any, that he who offends may not be eſteemed as an enemy, but be admoniſhed as a brother; And this we ſay deſireing to ſhew, that the Church Governours ſhould not be altogether as Sæculer Magiſtrates, but like unto* Chriſt *eaſy of acceſſe: affable, laying their hands on children, waſhing the Diſciples feet, giving them an example, that they ſhould*

do

do the like to their brethren. And with this agreeth the exposition of the author of the imperfect worke upon Saint *Matthew* under the name of Saint *Chrysostome* upon the same text [b], *Volens certè Dominus* (saith he) *& duorum fratrum ambitionem extinguere, & decem discipulorum invidiam, introduxit differentiam inter principes mundiales & ecclesiasticos, ostendens quia primatus in Christo nec ab aliquo appetendus est non habente, nec alteri est invidendus habenti, quoniam principes mundi ideo fiunt, ut dominentur minoribus suis & eos servituti subjiciant & expolient, & usq; ad mortem eis abutantur ad suam utilitatem & gloriam. Principes autem ecclesiæ fiunt, ut serviant minoribus suis, & ministrant eis, quemadmodum acceperunt a Christo, ut suas utilitates negligant, & illorum procurent, ut si opus fuerit neq; mori non recusent pro salute inferiorum suorum &c.* *Our Saviour willing both to extinguish the ambition of two of his Disciples, and the envy of the other ten, brings in the difference betwixt Temporall and Ecclesiasticall Governours, shewing that Primacy in Christ is neither to be desired by him that hath it not, nor envied in him that hath it; in that the Princes of this world are for this purpose, that they may Lord it over their inferiours, inslaving, spoiling, and abusing them even unto death for their peculiar profit and glory. But the Princes of the Church are instituted to serve their inferiours and minister unto them, as they have learned from* Christ *that they should neglect their owne profit, and procure theirs; so that if need be, they should not refuse even to*

b *Opus imperf.* in Matt. homil. 34. *ultra med.*

die for the safety of their inferiours. If these satisfy not, heare what *Bucer* saith [a], *Hic putant Anabaptistæ sese posse probare, alienum esse a Christiano, ut magistratu fungatur: neq; posse quemquam simul & magistratu fungi & Christianum esse, eò quòd hic discipulis Dominus dixerit, vos autem non sic: Non animadvertentes, eos qui pié & ex voluntate Domini magistratum gerunt, nihil minus quám dominari, imo servire maximé; & tanto pluribus, quanto pluribus præfuerint. Certè & Apostolos Christus suam authoritatem in Ecclesiis habere voluit, & ipsi, ut sibi obediretur, magnoperé requisierunt. Verùm quia eo nihil sibi, sed iis tantùm, quos regebant, salutem quærebant, ac Dei gloriam, præfuerunt quidem Ecclesiis, primas ubiq; habuerunt, credentes gubernarunt, dicto audire sibi sanctos volebant; interim nihilominus servierunt omnibus, dominati sunt nemini. —— Non igitur regere & magistratu fungi, sed sibi quærere præcellentiam & potestatem, id demum est a quo hìc Christus dehortatus est.* The Anabaptists fancy themselves able to prove from hence, that magistracy is inconsistent with Christianity; and that the same man cannot be both a Christian and a Magistrate; because our Saviour said to his Disciples, *but it shall not be so* among you. Not considering, that such as piously discharge the duty of a Magistrate and as God commands, do nothing lesse then domineere, yea they are rather servile unto those who are under their government. And certainely Christ would have his disciples to beare rule in the Church;

[a] *Bucer in loc.*

Church; they themselves also requireing obedience to be yeilded to them: but because they therein sought not their owne advantage, but the good of them whom they governed, and Gods glory, they indeed were set over the Churches, had ever the cheife place, governed the faithfull, and would have the Saints to be obedient to them; yet in the meane time they ministred unto all, domineered over none. 'Tis not therefore to governe or to discharge the duty of a Magistrate, but to be ambitious; of preheminence and power, which Christ doth here prohibite. But since *Bucer* wrote there is a jolly troope of demi-anabaptists, *aliâs* Brownists, started up, who would as gladly hearken unto a parity in the Clergy, as any Anabaptist of them all: though *Calvin* [b] positively affirmeth, *Non fuisse tunc æqualitatem inter Ecclesiæ ministros, quin unus aliquis authoritate & consilio præesset*: There was not then a parity among the ministers of the Church, but some one had preheminence and authority above others. We have now seene that the sence of our Saviour *Matt.* 20. by the authority of both antient and moderne divines, doth not hold correspondence with our new and Anabaptisticall glosses. But if the pride of our stiffenecked generation were abated, so that they would (according to the Apostles direction 1 *Tim.* 5. 17.) *account their spirituall governours worthy of double honour*, and by that meanes would yeild unto them such due respect and obedience

[b] *Calv. in Tit.* 1. 5.

bedience as by the expreſſe word of God they are enjoin'd; I ſuppoſe there would not be ſo much complaining againſt Biſhops. For we commonly reproach them as too Lordly in Governing, when all the fault is in our owne too much pride and lordlineſſe in not obeying; they preſſe hard, and ſticke not to wreſt what is written againſt Lordlineſſe, but they utterly neglect what the Apoſtle ſaith. *Heb.* 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves: for they watch over your ſoules, as they that muſt give account, that they may do it with joy, and not with greife.* which advice of the Apoſtle if we did regard as well as the other, and did alſo put the ſame in practice, we ſhould not heare ſo much clamour againſt our Paſtors as of late we have had. It is our owne rather then the Biſhops Lordlines, which hath beene the cauſe of this diviſion; which Lordly mind, and ſelf-conceited worth, if we our ſelves would put off, the Biſhops might retaine that authority which of right they antiently had. Pride indeed is an odious and abominable vice in any of what degree ſoever, eſpecially in the Clergy, who (in imitation of their Maſter) ſhould be patternes of humility unto others. And as *Petrus Bleſenſis* well obſerves, *Gloria Prælati eſt, ſi ſeipſum miſerum judicat & infirmum, inſufficientem oneri, & honore indignum; ſunt qui honores virtutes reputant, ſuiſq; meritis aſcribunt gradum eminentiæ, quem in ira Dei fortaſſis adepti ſunt; honoris aſſumptio multis*

sis tentatio facta est, & subversionis occasio. Igitur sic præsis ut prosis. Væ his qui præsident hominibus, nisi præsideat eis Deus. It is the glory of Prelates to esteeme meanely of their owne selves, and not to deeme themselves worthy either of their honor or function: Some there are who account it a virtue to be honorable, and ascribe much to their owne worth, which perhaps was bestowed on them no otherwise then in judgment. honor drawes with it temptation, and occasioneth the overthrow of many. Do thou therefore so rule that thou mayest profit. For woe unto them who are placed in authority over men, unles they are guided by God almighty. Besides, this text is further wreasted by our adversaries, who labour to extend that to inferiour Orders, which Christ spake onely to the Apostles: For it followeth not that a parity ought to be among all Ministers, because it may seeme so to be among the Apostles, of whom onely our Saviour spake, *whosoever will be great among you*, ἐν ὑμῖν. For had S. *James* no authority or superiority over *Barnabas*, because not over S. *Peter*? or had not S. *Paul* authority over *Timothy*, because S. *John* had not over him? Be it, that S. *Paul* was equall to S. *Peter* in honour and power; was therefore *Evodius* or *Clemens*? Let them learne then from hence, that Christ doth not forbid to be great and first, but to be proud of greatnes and Primacy; which pride he doth no more allow in Lay Governours, then in Eccleſiasticall, and with

like motives dehorteth each of them from it. Shall we therefore have no ſecular Magiſtrates among Chriſtians, becauſe our Lord will have all Chriſtians humble as little children? Authority and humility are no way incompatible, no, neither the rodde, and the ſpirit of meekenes: the latter of which is not more needefull to the ſpiritualty, then the former. *Gal. 6. 1. That he who is overtaken in a fault, may be reſtored with the ſpirit of meekenes.* A good Shepheard muſt have his rodde to drive the ſheepe, aſwell as his ſtaffe to drive away the wolfe. He therefore that will not afford his Paſtor theſe, will allow him nothing but the *Inſtruments of a fooliſh ſhepheard.* Moreover, as our Sauiour did not enjoine his Magiſtrates authority exempt from humility, ſo neither his Meſſengers humility exempt from authority. Neither did he ever permit ſuch as exclaime againſt the pride and Tyranny of Biſhops, to ingroſſe and monopolize all pride and tyranny to themſelves. Chriſt then in this place allowes *Imparity*, enjoines authority, but adjoines humility. Theſe like *Hippocrates* Twins muſt be individuall; not in the object, but ſubject; that Governours may not diſdaine to ſtoop for raiſing the *proſtrate*, nor feare to riſe up againſt the *proude*. 'Tis fitteſt for him to be great, who is little in his owne eies, to be firſt, who is as the laſt, to be an Elder, who is as the younger, to governe, who had rather to obey. It is as great a taske wiſely to commaund, as readily

to

to obey. 'Tis moſt unequall dealing therefore buſily to obtrude to our Spirituall Governours, Chriſts commanding them to be humble; while we our ſelves forget that he will have us as humble as they, or to tell them that he enioyn'd them to be lowly, while we conceale, that he allowed them to be great, or that he no leſſe allowed them a primacy in Condition, then he preſcribed to us a Iuniority in demeanour.

Ob. 3.

That the Proteſtant Churches beyond the Seas, have throwen off Epiſcopacy.

Anſw. The more is the pitty; experience hath taught them, and we cannot be ſo inſenſible as not to diſcerne the miſerable event thereof. We are commanded by our ſaviour, not *to follow a multitude to do evil*; and before we make them our patterne in this particular, we ſhall do well to enquire by what authority *They did this thing*. Certaine it is that hereſies multiply & abound among them without controll, ſcarce was there any hereſy in antient times, which hath not ſome patrones and abettours. And where are they moſt of all fomented and promoted, but in *Amſterdam*? and other Countries which are ſpoyled of their Biſhops? And no marveile, ſeeing that very preſcript which

by divine inſtitution was provided as the moſt ſoveraigne antidote againſt ſchiſme and hereſy, and the moſt principall meanes to preſerve unity, is utterly aboliſhed. It is well knowen that Biſhops of themſelves have done much, and where their private power could not extend, generall Councills, (conſiſting for the moſt part of Biſhops) were called, as the chiefeſt medicine for thoſe maladies. But now ther's no probability of ſuch a remedy: multitudes of dreamers being every where to be found who deſpiſe dominion and ſpeake evill of dignities [a]: *Theſe ſpeake evill of things they know not, clouds they are without water carried about of winds, complainers, walking after their owne luſts, ſpeaking great ſwelling words. Theſe be they who ſeperate themſelves, ſenſuall, having not the ſpirit.* What age ever was there, in which theſe monſters could be ſo readily pointed out as at this preſent? When did men ſo much take upon them to deprave the inſtitutions of Chriſt and his Apoſtles, not knowing what they ſay or doe? When did men walke and preach after their owne luſts, as at this day, be it treaſon, rebellion, diſloyalty, or any diſobedience whatſoever, and how are ſuch doctrines applauded, and the Authors cried up for godly Miniſters? When was there ever ſuch boaſting of the ſpirit, as in our times, every ſchiſmaticall upſtart aſſuming to be full of the ſpirit of preaching and of prayer, and ſo nauſeate all thoſe holy prayers and meditations, which have paſt

[a] Epiſt. Jud.

paſt the teſt of the Church? What age did ever produce ſuch a generall ſeperation from Communion with the Catholicke Church, as this affordeth? Who can inſtance any Nation of the world that (before Epiſcopacy was impaired) durſt *vilify or deſpiſe dominion, or ſpeake evill of dignities*, comparable to our Engliſh, where malignant tongues and pens alſo, dare to mount farre above the worthy Fathers of the Church, I would I might not ſay as high as Kings? In a word when Church, King, Lawes, good men, and all that hath the marke of God upon it, are ſlandered and contemned by ſuch who in the interim would gull and befoole us, with that ſpecious and bewitching pretence *Reformation*. Thus men follow their owne pernitious waies, whereby the way of truth is evill ſpoken of. But theſe are the iſſues of thoſe laſt and perillous times, agreeable to that of *Hippolitus Martyr* [a], *Iſaac portat imaginem Dei patris, Rebecca ſpiritus ſancti, Eſau populi prioris & Zabuli, Iacob Eccleſiæ & Chriſti, ſenectus Iſaac conſummationem mundi, oculi caligantes fidem periſſe de mundo, & religionis lumen neglectam eſſe ſignificant.* *Iſaac* repreſents God the Father, *Rebecca* the Holy Ghoſt, *Eſau* the people of old and [redacted], *Iacob* is a figure of the Church and Chriſt. *Iſaaks* old age ſignifies the end of the world, his dimme eies note that faith ſhall depart out of the world, and that the light of Religion ſhall be neglected. So alſo the Interlin. Gloſſe [b]; *Senectus Iſaac conſummationem orbis oſtendit, caligaverunt*

[a] In cap. 27. Gen verſ. 1. ex perantiquo exemplari. MS.

[b] Gloſſa ibid. MS.

ligaverunt oculi ejus & videre non poterat] *fidem de mundo periſſe & lumen Religionis*. The old age of *Iſaac* is a figure of the end of the world, his eies were dimme and he could not ſee, this intimates that true faith and the light of Religion ſhall vaniſh away. And how ſhall darkneſſe be prevented, when the light faileth? Our Saviour ſaith to his Apoſtles [a] *Ye are the light of the world*, which light hath beene held up in the Church by *Biſhops* the Succeſſors of the Apoſtles, yea they are anciently ſaid to be the lampes thereof. They therefore that go about to root out Epiſcopacy, thereby to prevent ſchiſme and hereſy, do as well provide for the peace of the Church, as did the Jewes for the ſafety of their Countrey, when they crucified the Saviour of the world, leſt the *Romanes* ſhould come and take away their place and Nation.

[a] Mat. 5. 14.

Ob. 4.

That ſome of the Biſhops are Arminians, ſome Socinians, and ſome Popiſh.

Anſ. It is an eaſy thing to impeach any man, but a deviliſh policy to accuſe any one for by reſpects, and to accompliſh ſiniſter ends: Dirt may be throwen in the faireſt face, and a froward dogge will bark againſt the beſt neighbour, aſſoone as againſt a theife. Our Saviour *knew no ſin, neither was guile found in his mouth*; yet the guilefull

guilefull mouthes of ſinners were open againſt him. The diſciples are not greater then their Maſter. Many of the bleſſed Saints and Martyrs have had grievous crimes laid to their charge. The Iewes (aſſiſted by the raveing multitude) cryed out of S. *Paul. he is not worthy to live*, They did alſo gnaſh their teeth upon S. *Steven*, onely for that his doctrines did not ſute with their humour. And that bleſſed *Archbiſhop Athanaſius* was by the hereticks of his time, accuſed to be a Magician. Let it therefore be firſt proved that any of our Biſhops are *Arminians*, *Socinians*, or *Papiſts*: for till then, this accuſation muſt be taken for no other then a ſcandall. But if ſome are or ſhall be ſuch, it is no new thing; we may take notice that in the daies of *Origen*, the Clergy were not altogether faultleſſe, no not the Biſhops, for ſaith he [b], *Putaſne qui ſacerdotio funguntur, & in ſacerdotali ordine gloriantur, ſecundum ordinem ſuum inceduut, & agunt omnia, quæ illo ordine digna ſunt? Similiter autem & Diaconi, putas ſecundum ordinem miniſterii ſui incedunt? Et unde eſt quod ſæpe audimus blaſphemare homines & dicere, ecce, qualis Epiſcopus, aut qualis Presbyter, vel qualis Diaconus? Nonne hæc dicuntur, ubi vel ſacerdos vel miniſter Dei viſus fuerit in aliquo contra ordinem ſuum venire, & aliquid contra ſacerdotalem, vel leviticum ordinem gerere?* Doſt thou conceive that they which are Preiſts, and glory in that title, do behave themſelves according to the Dignity of their function? In like manner, art thou of

[b] Homil. 2. in Num. pag. 95.

of opinion that the Deacons demeane themselves as becommeth that Order? Whence then is it that we heare men reviling them and saying, Lo, what a Bishop, or what a Presbyter, or what a Deacon? Is not this ordinarily spoken, when ever Gods Preist or Minister shall seeme to contradict his holy function by his practice, or doe any thing misbecoming a Preist or Levite. And now shall we have none at all, because some are bad? shall therefore an Order in the Church so venerable, so antient, universall, and infallibly Apostolicall, be abandoned, because some are faulty? Nay let us rather (according to the example of the antient Christians) highly esteeme of those that are good. For the Church alwaies reaped more benefit by her orthodox Bishops, then detriment from hereticall. *Bishops* are as a City upon an hill, & the eies of many are so fixed on them, that a mote (though a white one) on a linnen Ephod cannot be unespied: True it is, *Quisq; suos patimur manes.* Every one hath his fault; and, *crimen habet, quanto major qui peccat habetur.* The greater the offender, the more grievous the offence. Let some Bishops be as bad as they can, that may not nullify the calling, neither should it dishearten any Christian, according to that of S. *Augustine* [a], *In illum autem ordinem Episcoporum, qui ducitur ab ipso Petro usq; ad Anastasium, qui nunc in eadem cathedra sedet, etiam si quisquã traditor per illa tempora subrepsisset, nihil præjudicaret Ecclesiæ.* If any, false Brother hath at some

[a] Epist. 165.

ſome time crept into that order of Biſhops deduced from S. *Peter* downe to *Anaſtaſius* the now preſent Biſhop, the Church ſhould not be endamaged thereby. Nor is there more reaſon to obtrude the faults of ſome Biſhops, thereby totally to diſſolve the Order of Biſhops; then that of *Iudas* to overthrow the function of the Apoſtles. Inſtead therefore of extirpation, let us pray God to amend both them and our ſelves; For without them (by the teſtimony of *Ignatius*, *Cyprian*, *Athanaſius*, and others) we can have no true Church, nor (as our late *Salomon* King *Iames* of bleſſed memory doth intimate) any peace in a well rul'd Monarchy: For let ſuch (ſaith that propheticke King) as aſpire to become *Tribuni plebis*, but once ſet up their conceited parity in the Church, and they have a faire example to draw the Civill State * to the like. Away then with this parity the mother of confuſion, and let us ſupport Epiſcopall government, as the moſt foſtering nurſe of concord, unity, and peace.

* No Biſhop no King, Conference at *Hampton* Court. pag. 36. and pag. 80.

Cap. XI.

A briefe application of the preceding diſcourſe, with a vindication of the Churches authority.

NOw were all the ancient Fathers and Apoſtolicke men Popiſh and Antichriſtian? What all, thoſe of the Greeke and African Churches, as well as thoſe of the Romane? Was the Catholicke Church every where Popiſh for the ſpace of 1500 yeares next after the Apoſtles? Did all thoſe glorious lights of the Church, that were coetaneous and converſant with the Apoſtles? and thoſe alſo who were inſtructed by ſuch as both ſaw and heard the Apoſtles, unanimouſly conſpire ſo early to ſet up Popery and the Kingdome of Antichriſt? Was the Apoſtles doctrine ſo quickely throwne by, and the Church the ſpouſe of Chriſt turn'd harlot or ever ſhe was out of her infancy? Surely they had need of a ſtrong faith that can beleeve this for truth, (how ſtiffely ſoever the *grand Promoters* of our new learning averre it) and but evill did thoſe who immediately ſucceeded the Apoſtles, diſcharge the truſt committed to them, if there were not any Church rightly govern'd after the Apoſtles deceaſe till the

the time of *Calvin*: For it is out of controverſy, and never any Schiſmaticke durſt undertake to maintaine, that the Churches of any Nation, City, or Countrey in the whole Chriſtian world untill his dayes had any government otherwiſe then by *Biſhops*. The whole Church then did approve and uphold this government; and if no more could be ſaid for it then the authority of the Church, even that alone were enough to evince them: If this be doubted, let thoſe poore ſeduced wretches enter into a ſerious conſideration of their deſperate eſtate, and let them ſearch the Scriptures, for there they ſhall find that our Saviour hath promiſed to be with his Church *to the end of the world*, *Mat.* 28 [a]. and that the Holy Ghoſt was ſent *to guide the Church into all truth*. *Io.* 16 [b]. There they ſhall find that *The Church is the ground and pillar of truth*, 1. *Tim.* 3. [c] And accordingly they may find, that in the beſt and pureſt times, the authority of the Church did ſo farre take place, as that it alone was held ſufficient to ſtop the mouthes of all Hereticks; and we read not that any till of late was ever ſo impudent as to contradict it. Let Antiquity be heard ſpeake for it ſelfe.

Irenæus [d] ſaith, that *Eccleſia ubiq; prædicat veritatem, & hæc eſt ἑπτάμυξος lucerna Chriſti bajulans lumen.* The Church every where preacheth the Truth, and is the ſevenfold Candleſticke, diffuſing the light of Chriſt. And [e] concludeth thoſe to be in a damnable eſtate, who adviſe others to

[a] Mat. 28. 20.

[b] Jo. 16. 13.

[c] 1. Tim. 3. 15.

[d] Lib. 5. Hereſ. ultra med.

[e] Lib. 4. Hæreſ. cap. 43. in fine.

oppoſe the Church, *Qui vero exurgunt contra veritatem, & alteros adhortantur adverſus eccleſiam Dei, remanent apud inferos, voragine terræ abſorpti, quemadmodum qui circa Chore,* Dathan, *et* Abiram: *Qui autem ſcindunt & ſeparant unitatem eccleſiæ, eandem quam* Hieroboam *pœnam percipiunt a Deo.* They who riſe up againſt the truth, and ſtirre up others againſt Gods Church, may expect to be ſwallowed up of hell, as were the Complices of *Chore*, *Dathan* and *Abiram*. And they who make a ſeparation from the unity of the Church, may looke to be puniſhed of God in the ſame ſort as *Hieroboam* was.

Tertullian[f] giveth this rule how to diſtinguiſh Apoſtolicall truthes from innovated falſhood, *Quid prædicaverint* [Apoſtoli] *id eſt, quid illis Chriſtus revelaverit, & hic præſcribam non aliter probari debere, niſi per eaſdem eccleſias, quas ipſi Apoſtoli condiderunt, ipſi eis prædicando, tam vivâ (quod aiunt) voce, quàm per epiſtolas poſtea.* I ſhall here alſo admoniſh, that what the Apoſtles preached, and what Chriſt revealed unto them, be manifeſted onely by the ſame Churches, which the Apoſtles themſelves did found by preaching to them as well by word of mouth (as we ſay) as afterwards by their epiſtles. Againe[a], *Si conſtat id verius, quod prius, id prius, quod & ab initio, ab initio quod ab Apoſtolis, pariter utiq; conſtabit, id eſſe ab Apoſtolis traditum, quod apud eccleſias Apoſtolorum fuerit ſacrò ſanctum. ——Habemus & Iohannis alumnas eccleſias. Nam etſi Apocalypſim ejus*

f *De præſcript. adverſus Hareſ. ante medium.*

a *Lib. 4. adverſus Marcion. poſt initium.*

jus Marcion reſpuit, ordo tamen Epiſcoporum ad originem recenſus, in Iohannem ſtabit authorem. Sic & cæterarum generoſitas recognoſcitur. We have the Churches alſo planted by Saint *Iohn*, for although *Marcion* reſpects his *Apocalypſe*, notwithſtanding if the order of Biſhops be reckoned up from the beginning, it will appeare that Saint *Iohn* was the Author. In like manner alſo the authority of others is diſcerned.

Clemens Alexandrinus [b] obſerveth, that late hereſies and innovations are diſcovered by the practice of the ancient Church, *Clarum eſt ex antiquiſſima eccleſia, has recentiores, & quæ his ſunt adhuc inferiores, tempore fuiſſe innovatas, adulterinæ notæ hæreſes.* And therefore he giveth this caution, *Non oportet unquam ſicut faciunt, qui hæreſes ſequuntur, adulterare veritatem, neq;* [c] *furari regulam eccleſiæ, &c.* We ought not to adulterate the truth or ſurreptitiouſly procure the Churches Rule, as Hereticks are wont to doe.

Cyprian [d] lively ſetteth forth the ſtate of thoſe who adhere not to the Church, *Quiſquis ab eccleſia ſegregatus adulteræ jungitur, a promiſſis eccleſiæ ſeparatur, nec pertinet ad Chriſti præmia, qui reliquit eccleſiam Chriſti; alienus eſt, prophanus eſt, hoſtis eſt. Habere jam non poteſt Deum patrem, qui eccleſiam non habet matrem.* Whoſoever doth ſeparate from the Church, is joined to an harlot, and hath no part in the promiſes made to the Church, nor ſhare in the rewards which Chriſt beſtowes; but is a ſtranger, prophane, and the

b *Lib. 7. Strom. prope finem.*

c κλέπτειν τὸν κανόνα τῆς Ἐκκλησίας.

d *De ſimplicitat. Prælat. prope initium.*

Churches enemy. He cannot have God for his Father, who hath not the Church for his mother.

S. Auguſtine (upon any doubtfull queſtion riſen) admoniſheth to fly to the Church for ſolution [e], *Quiſquis falli metuit huius obſcuritate quæſtionis, eccleſiam de illa conſulat, quam ſine ulla ambiguitate ſancta Scriptura demonſtrat.* Whoſoever fear's to be deceived through the obſcurity of ſome difficult queſtion; let him conſult with the Church concerning the ſame, which the holy Scripture clearely points out unto us. He alſo pleads for the authority of the Church againſt the *Donatiſts* [f], *Quod univerſa tenet eccleſia, nec conſiliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolicâ traditum rectiſſimè creditur.* 'Tis moſt juſtly beleiued, that whatſoever the Catholique Church mainteines, and which was not inſtituted by generall Councills, but hath ever beene obſerved in the Church, muſt of neceſſity be of Apoſtolicall inſtitution. And elſewhere [g] he is very plaine, *Ego verò Evangelio non crederem, niſi me catholicæ Eccleſiæ commoveret authoritas.* I ſhould not have beleived the Goſpell it ſelfe, except the authority of the Catholique Church had perſwaded mee.

Vincentius Lirinenſis [h] preſcribeth an exact rule whereby to unfold the intricate places of Scripture; in as much as they (by reaſon of their admirable ſublimity) are ſubject to various interpretations, ſo that, *Pene quot homines ſunt, tot illic ſententiæ erui poſſe videntur —— Neceſſe eſt* (ſaith

e *Contra Creſconium lib. 1. cap. 32.*

f *Cont. Donat Lib. 4. cap. 24.*

g *Cont. Epiſt. Manichæi. cap. 5.*

h *Adverſ. Hæreſ. cap. 2.*

(ſaith he) *propter tantos tam varii erroris anfractus, ut Prophetiæ & Apoſtolicæ interpretationis linea ſecundum Eccleſiaſtici & Catholici ſenſus normam dirigatur.* There are almoſt as many opinions, as men. 'Tis therefore neceſſary, that becauſe of ſo great and various mazes of errour, the line of interpreting the Prophets and Apoſtles, be drawne by the ſquare and rule of the opinion of the Catholique Church. And then he proceeds[i], *Magnopere curandum eſt, ut id teneamus, quod ubiq;, quod ſemper, quod ab omnibus creditum eſt, hoc eſt enim verè propriéq; catholicum.* We muſt have a ſpeciall care, that we hold that opinion, which hath beene beleived at all times, in all places, and by all men, for that is truely and properly Catholique. Yea, he forbiddeth to admit of any thing for which we find no warrant in the Catholique Church[d], *Nemini licet præter id quod Eccleſia Catholica uſquequaq; evangelizat, accipere.* If theſe teſtimonies for the authority of the Catholique Church, be not ſufficient credit among our Noveliſts; it is to be hoped they will hearken to *Beza*, who ſaith,[e] *Hæreticus eſt qui a doctrina ſana ita aberrat, ut contempto Dei & Eccleſiæ judicio, in ſententia permaneat, & Eccleſiæ concordiam violet.* He is an Hereticke who derogates from ſound doctrine ſo, that ſcorning the judgment of Gods Church, he perſiſts in his owne opinion, and violates the unity of the Church.

Now it being a truth ſo apparent and undeniable,

[i] *Idem. cap. 3.*

[d] *Idem. cap. 14.*

[e] *In Act. 5. 17.*

able, that the government by *Biſhops* hath continued in the Chriſtian Church in all places, and at all times, above the ſpace of 1500 years, either we muſt acknowledge Epiſcopacy to be Apoſtolicall and truely Catholicke; or elſe conclude, that there was no true Church, or at leaſt that the whole Church did erre, during all that long tract of time, which to affirme is little better then Atheiſme. We are enjoynd by the word of God [b] *to try the ſpirits whether they are of God*: And if we throughly examine this new ſpirit of which ſo many boaſt, it will appeare to be none other then the ſpirit of Antichriſt: For what comes nearer to the denying of Chriſt to be come in the fleſh, then to gainſay his Word, his Apoſtles, and his Church? For our parts that conforme to the Church, we truſt, we may ſafely ſay, if we periſh, we periſh by the booke, and feare not to averre with *Richardus de S. Victore* [a], *Domine, ſi error eſt* [*quod credimus*] *a te decepti ſumus. If we are deceived, it is thou Lord which haſt deceived us.* For we have Scriptures, Apoſtolicke men, Councels, Fathers, and the Churches authority on our ſide, and by them all are we directed. Awake then for ſhame all you that yeild no reſpect to the Church, Fathers, or Councells, you that thinke you walke as high as heaven, and that every ſtep is on a ſtarre; the poore Church, Councells, Fathers, Apoſtolicke men, are in your profound jndgement all in an error, all under your feet, whiles your chariot is rould uniformely above the

1 John. 4. 1.

[a] *Lib. 1. de Trinitat. cap. 2.*

the ſunne, and Heaven takes new lawes from your almighty wit. But you cannot be ignorant that our Saviour neither ſent nor promiſed more then one Holy Ghoſt to guide and direct his Church: & unleſſe you can make it appeare that there is another Holy Ghoſt lately deſcended from Heaven, you have no ſhadow of evaſion to quit your ſelves of rebellion againſt Chriſt and his Church, who do ſo wilfully and peremptorily oppoſe your ſelves againſt them, and all thoſe meanes, which are provided for our direction in the right way. But now, as the Apoſtle ſaith [a], the time is come that *men give heed to ſeducing ſpirits, and doctrines of devils*; Now *they ſpeake* [nay preach] *lyes in hypocriſy, having their conſcience ſeared with an hot iron.* Now if ever, we have juſt cauſe to complaine as the prophet *David* [b], *Lord, how are they encreaſed that trouble us, many are they that riſe up againſt us: Thine enemies roare in the midſt of thy Congregations, and ſet up their banners for tokens* [c]. *Many dogs are come about us, and the Counſell of the wicked layeth ſiege againſt us* [d]. *The proud are riſen up againſt us, and the Congregations of naughty men have ſought after our ſoules, and have not ſet thee before their eies: The poyſon of aſpes is under their lips, their feete are* ſwift to ſhed bloud, *deſtruction and miſery are in their wayes, and the way of* peace have they not knowen [f]. Like the enemies of God [g], *they make a tumult, and have lift up their head: They have taken* crafty counſell *againſt his ſecret ones,* ſaying,

a 1. Tim. 4. 1.

b Pſal. 3. 1.

c Pſal 74. 5.

d Pſal. 22. 16.
e Pſal. 86. 14.
f Rom. 3. 13. 15.

g Pſal. 83 2. etc.

Come, let us roote them out from being a Nation, that the name of Iſrael may be no more in remembrance; They caſt their heads together *with one conſent, & are confederate againſt the Lord.* Yea, they have ſaid [h], *Let us take to our ſelves* the houſes of God in poſſeſſion. [i] *He that hewed timber afore out of the thicke trees, was knowen to bring it to an excellent worke, but now they breake downe all the carved worke thereof with axes and hammers. They have ſet fire upon his holy places, and have defiled the* dwelling place *of his name: Yea, they have ſaid in their hearts, let us make havocke of them altogether, thus would they burne up all the houſes of God in the Land.* Lord, [k] *how long ſhall the ungodly, how long ſhall the ungodly triumph? how long ſhall all wicked doers ſpeake ſo diſdainefully, and make ſuch proud boaſtings? Remember,* [l] *Lord the rebuke that thy ſervants have, and how we do beare in our boſomes the reproach of the mighty; wherewith thine enemies have reproached thee, and ſlandered the foot-ſteps of thine* ANOINTED. [m] *O deliver not the ſoule of thy turtle dove unto the multitude of the wicked, and forget not the Congregation of the poore for ever: Looke upon the Covenant, for all the earth is full of darkeneſſe and cruell habitations.* [n] *Ariſe O Lord, and have mercy upon Sion, for it is time that thou have mercy upon her, yea the time is come:* [o] *It is time for thee to lay to thine hand, for they have de*ſtroyed thy law. [p] *Ariſe, ariſe,* therefore *O God, mainetaine thine owne cauſe, and forget not the voice of thine enemies.* [q] *Thou that haſt given victory unto*

[h] Pſal. 83. 12.
[i] Pſal 74. 6. &c.
[k] Pſal. 94. 3. &c.
[l] Pſal. 89. 49. &c.
[m] Pſal 74. 20. &c.
[n] Pſal. 102. 12. 13.
[o] Pſal. 119. 126.
[p] Pſ l. 24. 23.
[q] Pſal. 144. 10.

unto Kings, [r] *Caſt forth thy lightning, and teare them: ſhoot out thine arrows, and conſume them.* [s] *So ſhall we ſing praiſes to thee in thy Temple, and give thankes unto thy name.* Now [t] *Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay*

Amen,

Amen and *Amen.*

[r] Pſal. 144. 6.

[s] Pſal. 96. 9.
[t] Pſal. 106. 48.

Gloria Deo in excelſis.

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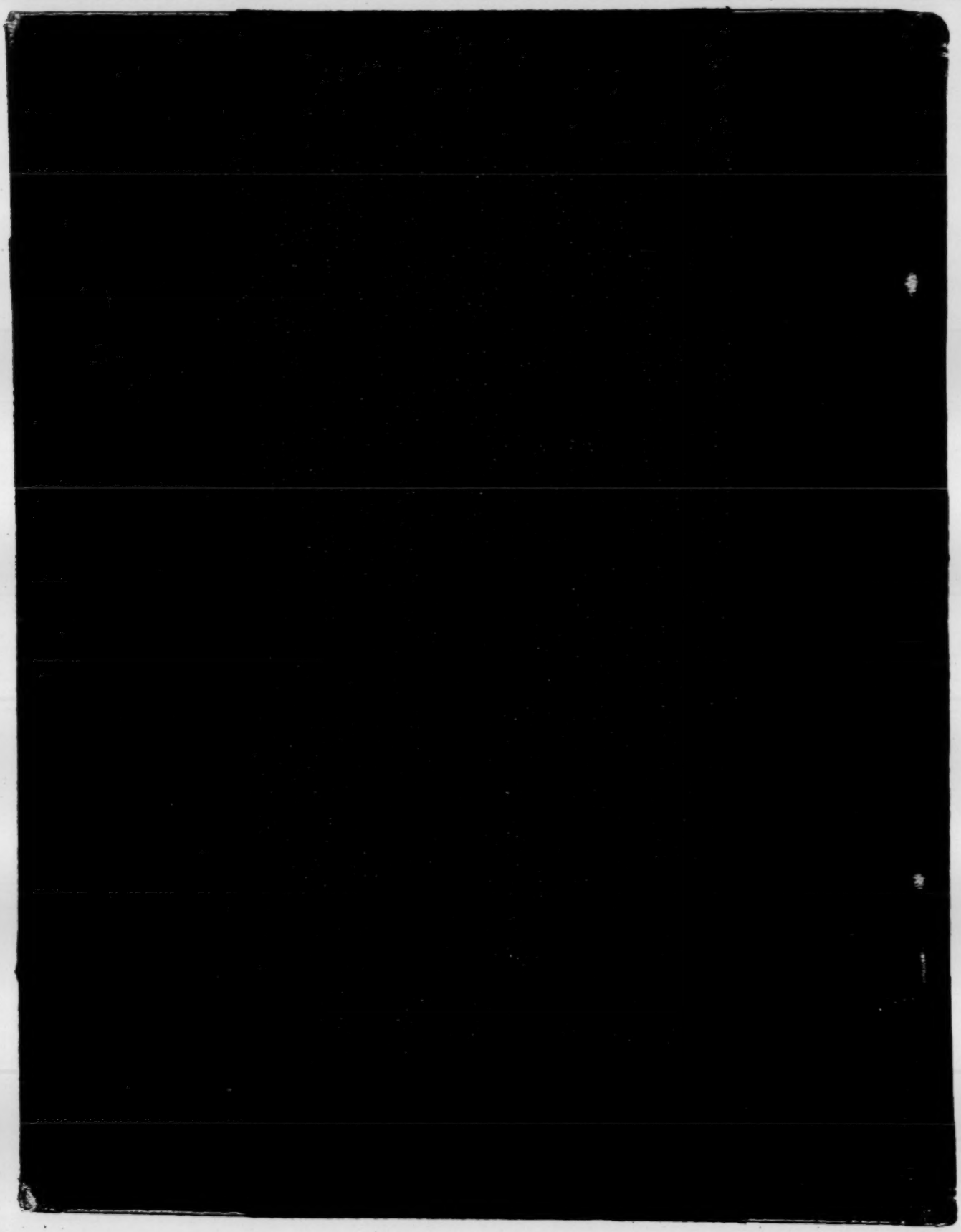
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